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With Theme Guest Editor
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Miyakonojo National College, Japan

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EDITORIAL

In our last volume of Jinamanjari, Vol.17, No,1 April 1998, there carried an editorial regarding Sammed Shikarji and the report of the judgement on the contentious issue of the ownership of the shrine.

As the reported disposal of the case by the Supreme Court of India, new information from the other side of the contention has been received by us. This has come to us through the courtesy of Dr. Padmanabh S.Jaini, Professor Emeritus of Buddhist Studies, University of California at Berkeley. The new information originated at Institute of Jainology, Ahmedabad, India. Here we reproduce it for the interest of the readers:

“While we appreciate your desire to acquaint your readers with the relevant developments [on the matter], may we draw your attention to some factual inaccuracies therein?

.. the judgement of Single Judge of Ranchi Bench of Patna High Court delivered in July 1977, (against whom the appeals are admitted by the Division Bench of the same court and are still not taken up) held that the mountain was covered by Bihar Land Reforms Act and as such vested in the Govt. of Bihar, no particular sect can claim exclusive rights. It went on to add (in para 232) that Digambaras do not have even a semblance of a right there.

The court held the view that as Digambaras have equal right of worship in a limited number of tonks on Sammed Shikarji they should also be associated in a committee of management, formation of which the court suggested.

The Division bench, while admitting our appeals, turned this suggestion into a direction. It is against this direction that we went to the Supreme court [which] did not even mention about the land act of that state and only said that as the direction to form a joint committee is only an interim order of the High Court, the Supreme Court would not interfere.

The judgement dated 6.11.97 given by the Supreme Court was as follows: ‘Heard learned counsel for the petitioner at length. We find that the impugned order of the High Court is interim in nature which

would not warrant any interference at our and the High Court is in session of the Letters patent Appeal which, we feel in the facts and circumstances, ought to be given top priority in disposal. With these observations, we dispose of the S.I.Ps.’

We do hope you will kindly publish the above corrections.”

We at Jinamanjari do not have any communication with the Institute of Jainology at Ahmedabad, India, or any with any representatives of the Svetambara Murtipujak Group in Ahmedabad. The editorial in the last issue of Jinamanjari was completely based on reported news paper source, and represented no group. □

Ṣat-Prarūpaṇa, First part of the Ṣat-Khandāgama will be rendered to English *Beginning with this Issue of Jinamanjari*

In this issue of Jinamanjari, Volume 18, No. 2, October 1998, we are happy to report that Dr. N.L. Jain, *Jainasiddhāntacārya* has undertaken to present the Hindi edition of the text *Ṣat-Prarūpaṇa*, First part of the *Ṣat-Khandāgama* (edited by Pandit Kailash Chandra Shastri).

After successfully serving as a college Professor for over thirty decades, Dr. Jain has taken a deep study of Jain texts since a dozen year. He has published interesting books on Jainism in English and currently associated with Jain University at Ladnun in the translation of the Hindi Ṣthānāga text, edited by late Ācārya Tulsi, into English. It is a three year project.

We are pleased that Dr. Jain heeding to our request has found some time in to undertake the English translation of the *Ṣat-Prarūpaṇa* text for Jinamanjari, which will carry it as a continuing series.

A Narrative from Jaina Literature

Dr. Fuginaga Sin, Miyakonojo National College, Japan

Introduction

Jainism, one of the three ancient religions of India, has produced vast body of narrative literature and philosophy in Prakrit language whose influence once had reached as far west as ancient Persia. From the early era of Jainism, these narratives were employed to elucidate, explain and illustrate its doctrines. Later, Jainism also produced literary and philosophic works in various modern Indian languages such as Gujarati, Marathi, Kannada and Tamil. These languages were not only pioneered by Jains as found in the case of Kannada but the Jaina saint scholars and poets were also responsible and influential in the fuller literary development of these languages - particularly in the creation of Jain literature in Tamil, Kannada and Marathi - producing vernacular classics in their own unique literary style.

Samantabhadra, who lived circa 120-185 C.E. in southern India, in his work *Ratnakaraṇḍaka-Śrāvaka-cāra* treats behaviour or moral ethics. He points out *samyagdarśana* - the Right Belief and its eight elements. To understand them completely or more deeply, Samantabhadra says one should study the narratives of eight persons, each corresponding to an element. However, he only mentions the names of the persons, and does not make reference to the contents. This leads to the probable situation that the narratives were quite famous and popular during and prior to his time. Prabhācandra, a commentator on *Ratnakaraṇḍaka-Śrāvaka-cāra*, has written all the stories in Sanskrit.

This paper takes up one of the stories: Story of Viṣṇukumāra, to explain the seventh element namely, *vātsalya* (of the Right Belief) - love and respect of one's co-religionist.

The story

There was a king called Śrīvarman ruling the country of Avanti from the city Ujjaini. He had four ministers: Bali, Brhaspati, Prabhādan and Namucci. There once upon a time sage Akampana, who had mastered all *śrutas* and possessed splendid knowledge, arrived in the city, along with his *samgha* of seven hundred disciples and camped in a garden. He instructed his *samgha* that no one should talk to anyone, even if

the king should visit. "Otherwise," he cautioned, "the whole community would be desacralized."

King Śrīvarman having observed, from the upper part of his palace, the people going with offerings in hands, queried his ministers: "Where are they going at such an unusual time?" The ministers replied: "There is a Jain ascetic *samgha* camped in a garden outside of the city. Majesty, would be pleased to go, we would accompany you." That being said, the king headed out, attended by his ministers.

They saluted every monk one by one, but surprisingly, no one gave blessings to them. The king thought that the monks did not react to his salutations, as they are so pious that they have no desire and no emotional connections. On the other hand, the ministers had jeer thought about the monks: "They are of dull mind like ox; they know nothing, they stand silently."

On the way back home, the king and his ministers encountered a monk named Śrutasāgara who was returning from his duty. Referring to him, the ministers uttered to the king, "This young ox seems to be completely satisfied." Hearing this, the monk overpowered them with the doctrine of *Anekānatavāda* (Many-Sideness).¹ Reaching the *samgha*, Śrutasāgara explained to Akampana about his encounter with the ministers. Akampana who became unhappy with Śrutasāgara's behavioural reaction toward the ministers, said to the young monk: "Your action has ravished the *samgha*; please go to the school² and stand all night alone. It will relieve the *samgha* from the ill-feelings of this altercation and as well as, you will be purified."

Meanwhile the ministers, angered and very much ashamed, went out at night with an intention to destroy the *samgha*. They took up the sword simultaneously to slay the monk, having the thought that one who obstructs should be killed. The town-deity, feeling pity for the monks, froze the attackers to remain just as they were. The king, angered by the misbehaviour of his ministers, decided that they must be punished by *gardabhāroha*-public humiliation of donkey-ride parade,³ instead of punishing them with death.

Now in the country of Kurujāṅgala, there was a king called Mahāpadma ruling from the city of Hastināga. His queen was Lakṣmimati and they had two sons named Padma and Viṣṇu. The king gave the kingdom to Padma and joined, along with Viṣṇu, the holy Śrutasāgaracandra. Bali and another three men became the ministers of king Padma. Soon after, a king by name Simhabala of a Fort Kumbhapura invaded the kingdom, and king Padma was captured by the enemy. Minister Bali sensing the feebleness of Padma, asked him:

“What is the reason, Oh king, of your feebleness?” Having heard the reason, Bali rushed to Fort Kumbhapura and captured Simhabala, whom he physically placed under the sword of king Padma. He said, “King! Here is Simhabala.” King Padma, delighted by the meritorious deed of his minister, told him: “You could have whatever reward you wish.” Bali appreciating the kind gesture of his king, replied: “Sire, you are very generous. I would like to seek the reward but not right now. I would hold it for a future time.”

Several days later, the holy Akampana along with his seven hundred disciples arrived in the town, in the course of religious wandering. Minister Bali heard a great lot about the coming of this ascetic community, which was revered by the king as well as his subjects. Bali not being a follower of this *samgha*, unlike his king and subjects, suspected a mortal danger to himself. He thought this was the time to cash his future reward from the king. He went to the king and said that he would like his reward now. “What is your wish, dear Minister? Name it, I will award,” the king asked. “Sir, I wish that I would have full power and control of the town for a week.” The king granted Bali’s wish and retired to his harem for a week. Bali then devised a plan to kill the monks. In the pretext of performing a sacrifice, he ordered to erect sacrificial stone around monks who were in deep meditation in *kāyotsarga* position at Mt. Ātāpana.⁴ But the plan to kill the monks became unsuccessful, as it was obstructed by smoke and animals.

Now at the city of Mithilā at midnight, holy Śrutāsāgaracandra observed the constellation of Śravaṇa vibrating.⁵ Through the clairvoyance, he saw the event and told of a horrific disaster that overtook many monks. Having heard this, a vidyādhara kṣullaka called Puṣpadhara queried: “Where and to which monks, Oh holy one, does the horrific disaster happen to?”

“At Hastinapura to holy Akampana and his seven hundreds disciples.”

“By what means will the disaster be ceased?”

“There is a monk Viṣṇukumāra at Mt. Dharaṅbhūṣaṇa. He has mustered art of modification. The monk can cease it.”

Having learned this, the kṣullaka went to Viṣṇukumāra and told him of all that happened. “What kind of art do I, indeed, have?” Having thought so, he expanded his alms to examine it. At that time, he created a miracle to destroy the mount and went far away.⁶ Then having ceased the miracle, he went to the place of Hastinapura and asked the king Padma: “Why on earth have you brought such disaster upon the monks? So far no one in your clan has done such a thing.”

The king replied: "All what I did was to give boon to the minister." So the monk Viṣṇukumāra changed himself into a dwarf Brahman and began to chant phrases of Veda in a sweet voice. The minister Bali asked, "What shall I give you?" He replied, "Give me land as much as I could pace in three steps."

"Oh, what a foolish Brahman you are ! Ask much more as a boon." People said so repeatedly but he asked only that much. Having performed the ceremony of water in hand⁷ and other, the land encompassed by the three steps was given. With the first step, he reached to the Mt. Meru; with the second to Mānuṣottama⁸ and the last step that made the palace of gods tremble.

Putting his foot on Bali's back, the monk not only punished Bali but also the disaster was ceased. Meanwhile the four ministers, fearful of the king, took refuge at the feet of the holy Akampana and others. Then, the ministers pleaded to ordain them as Jain mendicants.

Analysis

As we have seen, the Jaina tenet itself is not explained in details, only some technical words as *kāyotsarga* are mentioned but the story must have interested the audience, especially those in pre-modern times. Because Bali, one of the most important figures in the story, was also a famous deity in Hindu mythology. Hence, the name of this deity appearing in the very first part of the story, the audience might have had the curiosity and wonder how the story reveals the kind of relation between Bali and the Jaina tenet. The name of Viṣṇukumāra who appears in the middle of the story implies that the audience know some future miraculous events. Because, most Indians are aware of what happened between the two gods, Viṣṇu and Bali.

The most interesting point in this story is of the boon. Both Bali and Viṣṇukumāra had a chance to ask the boon. The former asked for permission to commit an evil act while the latter asked for permission to punish Bali and his group. The criteria of good or evil must be decided from the Jaina stand point of view. So this moral has an educational purpose as well.

The story of Viṣṇukumāra cannot be a pure creation of Prabhācandra because, as mentioned above, in the times of Samantabhadra it must have been famous among people. However it is not clear what kinds of stories were known to them. Beside Prabhācandra, in the time of Hariseṇa (ca. 9th century), similar stories were common among the Jainas. In his collection of narratives, the *Bṛhatkathākośa*, we find the story called Viṣṇukumārakathānaka. This

story consists of nearly two hundreds *ślokas* and tells more detail points. For example, in Prabhācandra's version, we cannot understand the reason why the monk Śrutasāgara committed the vow not to talk to any one. He did so, according to Hariseṇa's version, because he did not take the vow like other monks as he was absent being gone for alms.

The popularity of this story and other related ones in this period is known from the fact that Somadeva's *Yaśastilaka* also contains an analogous story. All the authors mentioned above belong to the Digambara tradition. However, Śvetāmbara authors also seem to have known and used the story to explain tenets. In some commentaries on canons of the Śvetāmbara, Viṣṇukumāra appears as an ascetic who taught a lesson to an arrogant king.

Now let us consider some minor figures; the three ministers, Bṛhaspati, Pralhāda and Namucci. Only their names are mentioned in the story and their activities are never referred to independently. Because their plights were never mentioned, one wonders what literary use they serve? The three seems to have no relation to the story. The last two names of them imply their ill-behaviour because in Hindu tradition we know gods who have the same name and evil nature. However, it is not so in the case of Bṛhaspati. This god is regarded good in the Veda as well as Hindu Purāṇa. In the story, he must be an evil person because he is a friend of the wicked Bali. So, it is reasonable to consider him as a symbolised heretic. The Indian materialists or Crāvākas regard Bṛhaspati as their founder and their compendium is called *Bārhaspatya sūtra*, which means a standard text book derived from or belonging to Bṛhaspati. ■

ENDNOTES

1. This word is synonymous with the Jaina philosophy.
2. *Vādasthāna*: its exact meaning is not clear. According to Hindi translation, it means a place for studying.
3. *Gardabhāroha*: literally it seems to indicate putting someone on the back of a donkey. Here, however, the king did allow it as punishment.
4. *Sannyāsa*: meaning is not clear. It may mean the life of ascetics. Then the phrase will indicate that the whole group of the monks is divided into two groups.
5. The presiding deity of this constellation is Viṣṇu and the constellation contains three stars representing the three steps.
6. This may mean that he made a miracle to move the remainder of the mountain far away.
7. The ritual of pouring water from one's hand to the land is confirmation of the gift. Cf. *Bhagavatapurāna* VIII-20-16.

8. As it is well known, Mt. Meru is at the centre of the world. Mānuṣottama is a name of a mountain which is located at the continent of Puṣkara. Outside of Puṣkara, no human life exists and no human life can exist. Thus, it is implied that with two paces Viṣṇukumāra stepped across the entire domain of human kind.

Agadadattacariyam of Devendragani

Dr. N. Suresh Kumar

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Guṇādyā, the ancient author who created the *Bṛhatkathā* epic in Prākṛit language, ranks alongside of the authors of other Indian epics - the *Māhābhārata* and the *Ramāyaṇa*. Later authors like Daṇḍin (6th C.E.) and Bāṇa have praised Guṇādyā. Udyotanasūri (779 C.E.) has made reference to the *Bṛhatkathā* epic in his *Kuvalayamālā* and mentions that the *Badḍakahā* (Prākṛit form) as an abode of all the arts and knowledge, "a veritable mirror for poets." Poet Dhanapāla (970 C.E.) in the introduction to his *Tilakamañjari* remarks that "the Sanskrit stories borrowed in little drops from the ocean-like *Bṛhatkathā* simply look like patched-up garments."¹

The *Vasudevahiṇḍi* of Saṅghadāsagaṇi Vācaka who composed it in the First or Second century² has assimilated the tales of the *Bṛhatkaathā* in different contexts. The publication of the *Vasudevahiṇḍi* in 1930-31 edited by Muni Caturvijaya and Muni Punyavijaya thus has become a landmark in the study and reconstruction of the lost *Bṛhatkathā* of Guṇādyā. Saṅghadāsagaṇi Vācaka's contribution to the field of Prākṛit narrative literature is indeed remarkable.³ In the introduction to the work, he points out that he is going to narrate the *Vasudevacariya*, a compilation handed down through a succession of teachers. Sudharma, the *śrutakevalin*, narrated the story to his disciple Jambu, who recounted it in the *Paḍhamāṇuoga*. Dharmasenagaṇi Mahattara, the author of the *Majjhimakhaṇḍa* (an unpublished MSS at L.D. Institute), however, notes the *Vasudevacariya* story has come from the *Drṣṭivāda* and is based on *Gaṇḍikāṇuoga* (Gaṇitāṇuoga ?).⁴ Dharmasenagaṇi Mahattara must have been well acquainted with Saṅghadāsagaṇi Vācaka's work, since he claims in his work that he has completed the unfinished parts of the *Vasudevacariya* story.⁵

A few scholars have carried out research work on the *Vasudevahiṇḍi* text. They are:

- A.P. Jamkhedkar's doctoral thesis, "The Cultural History From Vasudevahiṇḍi." University of Nagpur in 1965.

- Shriranjan Suridev's doctoral thesis "Vasudevahiṇḍi - A Critical Study." University of Patna.
- Donald A. Nelson of the University of Chicago has worked on the stylistic aspects of prose writing of the *Vasudevahiṇḍi* ⁶

Late Prof. Jagdish Chandra Jain has observed that the Aḡaḡadatta story is a original and independent one, and it is a later addition to the *Vasudevahiṇḍi*, and it is also included in the commentaries of Śāntisūri and Devendraḡaṇi. The *Aḡaḡadattacariyam* is in Maharashtra Prākṛit, but it is slightly different from the *Sethubhandha*, the *Gaudavaho* and the *Lilakahavo*.

Śāntisūri in his *Bṛhadvṛtti of Uttarādhyayana* refers to some old tradition (*vṛddhavyākhyā*) of the Aḡaḡadatta story. Like Śāntisūri, Devendraḡaṇi in his commentary of *Uttarādhyayana* also refers to an old tradition of the *Aḡaḡadattacariyam*, and narrates it in 328 gāthas. J.J. Meyer's English translation *Aḡaḡadattacariyam* first appeared in 1909 in his *Hindu Tales*; A. Belini translated it into Italian in 1903; J.Hertel translated it into German in 1921 in *Indische Marchen*, and in 1938, L. Alsdorf authored it in *New Indian Antiquary*.⁷

The story of Aḡaḡadatta is simple in style. In the kingdom of Saṅkhapura, there ruled a king named Sundara with his queen Sulasā, and Aḡaḡadatta was their son. The prince as he grew became known for his arrogance, debauchery and misdeeds towards citizens in the kingdom. As he was thus hated by citizens, the king banished him from the kingdom. Consequently, Aḡaḡadatta walked towards Vārāṇasi and there he found refuge in the house of a teacher named Pavaṇacanda, a master expert in archery, the science of arms and weapons and so on. He told him all about his family and how he was banished from the kingdom. Pavaṇacanda, noting the distressful situation of Aḡaḡadatta, promised that he would teach him everything he knew. He was taught archery with the five-fold fists, control of the whole body; taught two kinds of uses of the bow and arrow and expertise in cutting, felling and breaking the trees and other sciences of arms. Meanwhile, a beautiful girl Madanamañjarī, daughter of a well known merchant - Bandhudatta of Vārāṇasi, falls in love with him, and he too was hit by the arrow of cupid. But he expresses his impropriety on his part since he was staying with his teacher.

Once, a wild elephant deserted by the herd was creating havoc in Vārāṇasi, and the king's men who were unable to catch the elephant with its contracted trunk and wide opened eyes was roaring vigorously, striking the ground with trunk and terrorising the town. Aḡaḡadatta

knowing the destruction and despair the elephant had caused, goes to catch the elephant. He skilfully strikes elephant's temple with arrows and wounds him deeply. With a harsh shriek, the elephant collapses to the ground feeling the pain and unconscious. The king's men then rush to the scene and the subdued elephant was caught.

On another time, Vārāṇasi was menaced by robbers and thieves. At this time the citizens reported to the king that theft was being committed by robbers in the city, something which was never heard of before. They requested protection. Hearing this, the king immediately called his men and commanded them to catch the robbers within seven days. This was the time to act for Aḡaḡadatta. He went to the king and promised that he would catch the thief within seven days. The king grants him the permission.

It is known that thieves go in different guise to rob places and people. So, Aḡaḡadatta dressed in tattered and dirty clothes goes in and around the city looking for the thieves. Within seven days, he catches them submits to the king. The stolen wealth of the people is returned, and Aḡaḡadatta is honoured by the king, as well the king offered his daughter in marriage. Thus, he begins his life happily at Vārāṇasi.

The news of Aḡaḡadatta being successful in Vārāṇasi reaches his parents back home in Saṅkhpura. His parents send him message desiring to see him. He takes the permission from the king to go to his country to see his parents, and prepares for his journey. In the meanwhile, he comes across with Madanamañjarī who insists him to take her along with. They both begin the journey to Saṅkhpura.

As they travel towards Saṅkhpura, Aḡaḡadatta encounters king Billa, who is well equipped with arms and weapons, and surrounds him on all sides. No sooner Aḡaḡadatta identifies Billa, he turns his horses and chariot towards him and the fight begins with showering arrows on one another. As the fight continues, Aḡaḡadatta realises Billa's superiority as well as his weakness. *Immediately, he asks Madanamañjarī to sit in front of the chariot in order to divert Billa, who in turn, was stunned by cupid beauty, succumbs to the hit in the chest with an arrow. Wounded and bleeding, Billa falls to the ground, and his men including his five younger brothers disheartened by the death of their king, run away from the field.*

Aḡaḡadatta continues the journey through the forest. On the way, a mendicant carrying a trident and a pot in hand approaches and begs that he would like to join the caravan to Saṅkhpura. After passing through certain country, they camp in a mountain-stream surrounded by lush greenery for rest. The mendicant then explains that he could obtain

food for the caravan from a nearby place which he had encountered many times in his journey. Later, he returns with pails of rice and begins to serve to the people. It was poisoned food and all who had eaten become sick and unconscious. Then he rushes towards Aḡaḡadatta swinging his sword at him, but he was over powered by Aḡaḡadatta's strong sword hit. Laying on the ground, the mendicant cries out: "I am not a mendicant but a robber named Dujjohaṇa (Sk. Duryodhana). No one dared to outwit me. You indeed is brave. On the slope between the two rivers, there is a cavern where I have hid all my treasures. Perform my funeral rites and take all my treasures." Aḡaḡadatta carries out the rite, gathers the treasure and further proceeds towards Saṅkhapura. In the course of time, the caravan reaches Saṅkhapura. Hearing the arrival, Aḡaḡadatta's parents embrace him and welcome home their banished son, for the sinister now has turned out at last as a man of integrity and valour.

Once, the king announces the garden-festivity in which Aḡaḡadatta participates along with Madanamaṅjari. When the event comes to a close in the evening and Aḡaḡadatta is to get into his chariot, Madanamaṅjari is bitten by a snake and unconsciously collapses into his arms. While he begins to lament the seemingly sudden death of Madanamaṅjari, a pair of *vidyādhara*s, a male and a female, appear enquiring about the situation. The male *vidyādhara* touches the unconscious body, and immediately Madanamaṅjari wakes up. Both bow to the *vidyādhara*s, who after continue their journey leaving behind the couple. It has almost become dark and therefore they decide to go to the nearby temple.

There is no light in the temple, and in there, five brothers of slain Billaraja are hiding expecting that they will get a chance to avenge their brother's death caused by Aḡaḡadatta. Not knowing the situation, Aḡaḡadatta telling Madanamaṅjari not to frighten of the darkness, goes to fetch some fire. Soon after, the Billa brothers light the temple when Madanamaṅjari sees the handsome youngest Billa brother. Infatuated by his handsomeness, she proposes to marry him. Although handsome Billa shows inclination to the proposal, he expresses the fear of her husband. Madanamaṅjari on the other hand confides that she would assassinate her husband if he agrees to her proposal. In the meantime, Aḡaḡadatta returns with fire and notices light in the temple. When he enquires how there was light in the temple, Madanamaṅjari gives him a dubious answer: "It was the reflection of the fire in your hand." In order to light the place, Aḡaḡadatta removes his sword from the sheath and hands it to Madanamaṅjari and bends down to lit the light.

Infatuated with young Billa, she ceases this opportunity to slay her husband. At this juncture, the Billa brother shakes the grip of the sword from Madanamañjarī's hand, the sword falling in front of Agaḍadatta. Agitatedly, he queries her, "What is it ?" She replies, "Due to my nervousness the sword has dropped from my hand." The next morning, the couple proceed towards home.

The Billa brothers witnessing the act of Madanamañjarī with infatuation and treachery, become disgusted in life and enter asceticism. Once, Agaḍadatta when riding on a horse, which turns violent in the middle of the ride, runs into a distant forest away from the town, and gathering himself from the subjected peril, he descends down the horseback. In search of his way out on foot, he comes to a place where five young Billa brothers turned monks are residing. On enquiry how they chose to enter asceticism, he hears from them the whole account of their reason and disgust which led them to become monks. Realising that it his own account, Agaḍadatta repents and begs them to administer religious ordination to him in order to end attachment to worldly things and women. Thus Agaḍadatta enters the monkshood.

The moral of the story: "The wise may know the measure of sand of the river, the measure of water in the ocean and the measure of the Himalayan mountains, but will they know the heart of woman?"⁸

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A Study Of Syādvāda

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The theory of *syādvāda* is generally understood as synonymous with *anekāntavāda* meaning non-absolutism, or rather, positive relativity. *Syādvāda* is a fundamental principle underlying the Jaina philosophy and sometimes denotes nothing but the whole scope of Jaina philosophy. Though its original idea might be traced back to Mahāvīra and indeed there occur very often in the Jaina Āgama texts, polemical expressions qualified with the term <siyā>, yet these expressions are not made up of seven formulae (*sapta-bhaṅga*) as are elucidated in later Jaina works. It is very likely that a set of seven formulae called *saptabhaṅgī* is of later invention, and its formal and substantive systematisation has been brought about in gradual course of time.

However, the great concern here centres about what position the *syādvāda* does occupy in the field of Jaina logic, that has been traditionally understood to consist of *pramāṇa* and *naya*. On this point as well as on the definition of *syādvāda*, there is considerable divergence of opinion, and no such a uniform interpretation is available as is admitted unanimously by all the Jaina works. Shortly speaking, the notion of *syādvāda* comprises various significant problems in that it is intelligible only on the basis of multiformity. It is probably by Vādideva Sūri in the eleventh century that *syādvāda* was given a certain distinct position as a subject matter of Jaina epistemology and logic. There remains much scope to be scrutinised whether Vādideva's interpretation was accepted almost intact by his successors. Though it is an undeniable fact that non-Jaina polemical works, almost without exception, give an *intentional* misinterpretation to the Jaina doctrine, there are found very often some misleading elucidation about the *syādvāda* in question even among modern Indologists. Such being the case, this article is intended for giving an outlined account of the theory of *syādvāda*, paying regard to its historical development.

Therefore, prior to taking up the question at issue, it might be advisable to give a brief account of various uses of *syādvāda* in chronological order of important Jaina logicians.

Mahāvīra (599-527 B.C.E.) mentions in Jaina Āgama texts two kinds of knowledge or its means viz., *pramāṇa* and *naya*, but not a single word

of *syādvāda* (Pkt. *siyā-vāya*) However, there occur in them often enough propositions qualified by <*siyā*>, in reply to questions like ‘Is the world eternal or transitory?’

*pramāṇu-poggale ṇaṃ bhante eyati veyati
jīva taṃ bhāvaṃ pariṇamati? /
siya eyati veyati jāva pariṇamati, siya ṇo pariṇamati / (Viāhap. V.7)*

And again, explaining to the effect that any entity can be expressed by manifold way in accordance as it has different location, time and mode, etc., Mahāvīra mentions ‘in some respect, it can be expressed as such and such’ (*tī vattavvaṃ siy*). And in case <*siyā*> is not in use, <*avattavvaṃ*> (inexpressible) is mentioned, but it has not a seven-fold formula.

Kundakunda (8 B.C.E - 44 C.E.)¹ does not mention the term *syādvāda* in any of his works, but the following two verses explicitly show the sevenfold formula.

*siya atthi ṇatthi ubhayaṃ avattavvaṃ puṇo ya tattidayam /
ddavvaṃ khu sattabhaṃgam ādesa-vaseṇa saṃbhavadi //
(Pancatthikāyasāra I.14)*

[Establishing the identity of substance and qualities - there is neither quality without substance nor substance without quality; hence these two are not incompatible in their nature, Kundakunda explicitly show seven forms of Predication.]²

*Atthi tī ya ṇatthi tī ya bhavadi avattavvaṃ idi puṇo davvaṃ /
pajjāyeṇa du keṇa vi tad-ubhayaṃ ādiṭṭhaṃ vā // (Pavayaṇasāra II.23)*

Umāsvāti (c.40 - 90 C.E.)³ also called Umāswami, describes in his *Tattvārthādhigamasūtra* I.5 that ‘Knowledge [of seven categories] is obtainable by means of *pramāṇa* and *naya* (*pramāṇa-nayair adhigamaḥ*),’ but no term like *syādvāda* is mentioned in it. Some scholars suggest that the notion of *syādvāda* is implicitly shown in the aphorism V.32 ‘Because [the contradictory characteristics] are established from primary as well as secondary points of view (*arpitānarpita-siddheḥ*).’ Yet, the aphorism as such only indicates the manifold nature or point of view attributed to an entity, even according to most of the commentaries thereof, and it is quiet unlikely that the author had in mind the notion of *syādvāda* composed of seven formulae.

Samantabhadra (c.120 - 185 C.E.)⁴ repeats in his *Āptamīmāṃsā* which consists of 114 stanzas, and a stanza makes the following effect :

‘Those who hate the system of *syādvāda* maintain the absolute dualism which is self-contradictory. On the other hand those who maintain absolute inexpressibility could not express that something is inexpressible. (verses 13, 32, 55, 70, 74, 77, 82, 90, 94, 97)’

He further proceeds to elucidate it as follows :

‘*Syādvāda* is the assertion of an entity by some way or other (*kimvṛtta-cit=katham-cit*) by discarding ‘absolutism in every respect’ (*sasvathaikānta*). It depends on seven-fold formula (*sapta-bhaṅga*) and view-point (*naya*), and ascertains what is to be taken and what is to be rejected. (v.104) And right knowledge (*pramāṇa*) or the knowledge of reality is of two kinds ; one manifests the whole aspect of an object simultaneously, and the other does successively: thus it is adorned with *syādvāda* and *naya*. (v.101) *Syādvāda* and omniscient knowledge (*kevala-jñāna*) manifest the whole truth, but the distinction between the two lies in its intuitive and non-intuitive natures respectively. And any knowledge other than these two is false knowledge. (v105)’

He further explains as follows : Even the absolute view (*ekānta*) is of two kinds ; one is false absolutism (*mithyaikānta*) which accepts one particular aspect only, totally discarding other aspects, while the other is true absolutism (*samyag-ekānta*) which holds fast to one aspect, without rejecting the other, each representing [*su-*]*naya* and *durnaya* respectively. The former is, to a certain extent, a true knowledge so long as it conveys the true nature of an object. And finally the right knowledge (*pramāṇa*) or its expression is accepted as valid, which is the view of non-absolutism or *anekāntavāda* qualified by the term <*syāt*>. (vs.108,112)

Siddhasena Divākara (c.550 - 600 C.E.)⁵ describes in his *Nyāyāvatāra* as follows :

‘Object of omniscient knowledge is composed of infinite attributes, while that of *naya* (knowledge based on particular stand-point) consists of a single aspect. And since the *naya*, rolling on the course of the scriptural knowledge (*śruta*), determines partial aspect of object, the

knowledge which ascertains the whole aspect of object is called *syādvāda-śruta*.’(vs.29,30).

Thus two kinds of *śruta* are accepted ; one is *syādvāda*, and the other is *naya*. Though it is not clear, only from the above verses, whether the author had in mind three varieties of *śruta* as are mentioned in Siddhasena Gaṇi’s commentary, viz. *mithyā-śruta* (= *durnaya*), *naya-śruta* and *syādvāda-śruta*, yet it might be safely concluded that such division appears only after Akalaṅka Deva. Siddhasena Divākara was, to the writer’s knowledge, the first to use the term ‘*syādvāda*,’ and it is understood by him to be a specific means to comprehend an object, together with *naya*, both being dependent on verbal expression.

Akalaṅka Deva (c.625 - 675 C.E.)⁶ well-known for his *Akalaṅka-nyāya*, undoubtedly occupies the highest place in the Jaina logical literature, as a logician and doughty controversialist against opponent schools. It may be said without exaggeration that he was the first to systematise the Jaina logic and philosophy, exerting the greatest influence on later Jaina literature on that line. He divides the forms of manifestation or of function of *śruta* (verbal and scriptural knowledge) into three groups : *durnaya*, *naya* and *syādvāda*. Out of them, *naya* is interpreted as incomplete and partial expression (*vikalādeśa*), and *syādvāda* as complete expression (*sakalādeśa*). (*Laghīyastraya* v.30, 42, 43, 51, 62, 69). It is briefly stated that *syādvāda* consists of seven formulae, being considered from two stand-points viz. affirmation and negation. (*Nyāyaviniścaya* v.47) And three kinds of scriptural knowledge (*śruta*) are put forward as following : i) that which is derived from one’s own perception according to other’s indication (*pratyakṣa-nimittaka*), ii) that which is derived from one’s own reasoning and not from other’s indication (*anumāna-nimittaka*), and iii) that which is produced by scripture (*āgama-nimittaka*). (*Pramāṇasaṁgraha* I.1, p.97) On the other hand, Vāidīdeva and others define *āgama* (or *śruta*) as cognition derived from words of reliable person (*āpta-vacana*), and thus Akalaṅka’s interpretation seems more reasonable in covering wider range of *śruta* or *āgama*. Furthermore, he puts forward eight kinds of apparent fallacies (*dūṣanā, doṣa*) and the refutation thereof, which will be later dealt with. (*Pramāṇasaṁgraha* III.24)

In passing, Mānikyanandin (c. 800 C.E.) wrote *Parīkṣāmukhasūtra*, the first systematic compendium of Jaina logic, containing 207 *sūtras*, based on Akalaṅka’s works like *Nyāyaviniścaya* etc., but he does not refer to *syādvāda* in it at all. It is also to be added here that Vidyānandin (c.775 - 825 C.E.)⁷ and Prabhācandra (980-1065

C.E.) made a great contribution to the development of later Jaina logic, by their logical treatises as well as commentaries on Akalaṅka's works.

Haribhadra (730 - 820 C. E.)⁸ mentions, in his *Anekāntajayapatākā* and autocommentary, the following terms synonymous with *syādvāda* :

anekānta-vāda, *saṁhāra-vāda*, *sarva-vastu-śabala-vāda*, *ākula-vāda*, *tad-atad-vāda*, *vibhajya-vāda* (Pkt. *vibhajya-vāya*) etc.

Hemacandra (1089-1172 C.E.) well-known for his epithet *Kalikāla-sarvajña*, gives no detailed account of *syādvāda* in his uncompleted work *Pramāṇamīmāṁsā*. In his *Anyayogavyavacchedadvātrīṁśikā* (or otherwise called *Vitarāgastuti*), he divides the knowledge into three: *pramāṇa*, *naya* and *durnaya*, probably on the model of Akalaṅka's interpretation. According to him, *syādvāda* is considered nothing but *pramāṇa* which covers the whole range of Jaina doctrine of *anekāntavāda*.

Vādideva Sūri (1089-1169 C.E.) made a sort of compendium of Jaina logic *Pramāṇanayatatvāloka*, which consists of eight chapters and 378 aphorisms, modelling it, in matter and arrangement, after Mānikyanandin's *Parikṣāmukha* [-*sūtra*]. But the difference between the two works lies in the following points. The former adds two additional chapters to the latter; chapter 4 dealing with the scriptural knowledge (*āgama*) in general and *syādvāda* or *saptabhaṅgī-pramāṇa* in particular, and chapter 7 treating of *nayavāda* exclusively. Though there are found in the Jaina Āgama texts various kinds of classification of knowledge, Vādideva follows the view of *Parikṣāmukha* which is again based on Akalaṅka's opinion, in accepting the two-fold division of knowledge. That is, knowledge is of two kinds viz. direct knowledge (*pratyakṣa*) and indirect knowledge (*parokṣa*) : the former consists of mere awareness of an object (*avagraha*), speculation (*ihā*), perceptual judgement (*avāya*), retention (*dhāraṇā*), clairvoyance (*avadhi*) and telepathy (*manahparyāya*); and the latter consists of recollection (*smaraṇa*), recognition (*pratyabhijñāna*), knowledge producing the cognition of invariable concomitance of probans with probandum (*tarka. ūha*), inference (*anumāna*) and scriptural knowledge (*āgama*).

The inconsistent use of the terms viz. *śabda*, *āgama* and *sūtra* is likely to be derived from the following reason. The Āgama texts comprise a confusion or disagreement in interpreting the notion of knowledge, since two different kinds of classification of knowledge have

been prevalent side by side : one is jñāna and the other is pramāṇa, both being rooted in utterly different sources and traditions. In the Āgama texts of later period, however, some efforts were evidently made to adjust the differences, by including one into the other, or by identifying each subdivision of one category with that of the other. Umāsvāti seems to be the first to be successful to compromise such diversity, to a certain extent, and many efforts were made for that purpose by his successors like Siddhasena Divākara, Jinabhara, Akalaṅka etc. Take for instance the above-mentioned śruta which was originally included in the five-fold jñāna, it has come to be identified with the idea of āgama (=śabda), probably taking into allowance the conception of pramāṇa of the philosophical systems. Similar is the case of Vāḍideva, who identifies śruta with āgama (IV.1 ff., VIII.1). And he explains that a word (*dhvani*, *śabda*) always conveys its meanings from affirmative and negative aspects, dependent on a set of seven-fold proposition (IV.13). That is, according to him, *syādvāda* or *naya* is always based on the last mentioned knowledge viz. *āgama* or *śruta*. It is not a mere knowledge or its resultant cognition, but it invariably has to assume a form of verbal expression.

Upon Vāḍideva's autocommentary *Syādvādaratnākara*, Ratnaprabha made a short gloss (*Laghu- tīkā*) in 1181 C.E., or rather, an abridged compendium called *Ratnākaraṅvatārikā*, but the greater part of its descriptions are taken almost verbatim from the former work. Such reproductions are not only limited to *Ratnākaraṅvatārikā*, but are often enough referred to in the *Syādvādamañjarī* of Malliṣeṇa (written in 1292 C.E., on the afore-said *Vītarāgastutī*), *Saptabhaṅgī-taraṅgiṇī* of Vimaladāsa (16-17th cent.? C.E.) and *Nyāyakhandaḥkhāḍya* of Yasovijaya (1608-1688 C.E.).

As has been explained briefly in the preceding passages, the notion of *syādvāda* is interpreted in various ways, and its various uses might be, for convenience sake, grouped under the following headings.

i) In the Jaina Āgama texts, the term <*siyā*> is used only for polemical purpose, and the emphasis is laid on manifold nature of reality held by the Jaina metaphysics.

ii) Jaina logic is formally interpreted by three divisions : pramāṇa dealing with perception and inference ; and *syādvāda* representing two kinds of expressional form of reality. That is, *syādvāda* and *naya* are regarded as the expressions of the whole aspect and of the partial aspect of reality respectively. Though it is quite uncertain to the writer which

source the above trichotomy is derived from, yet such interpretation is often found in popular and informative books about Jainism.

iii) *Syādvāda* is established as a knowledge or its expression based on words of reliable person (*āpta-vacana*) or *śruta* (= *āgama*) which constitutes a part of indirect knowledge (*parokṣa-jñāna*), and as such is always accompanied by verbal expression. Thus it represents, so to speak, a sort of verbal reflection of the Jaina doctrine of *anekāntavāda*, non-absolutism. It is almost certain that such placement of *syādvāda* in the Jaina logic beings with Siddhasena Divākara and its systematisation reaches to a height of perfection by Vāḍideva Sūri.

iv) *Syādvāda* is understood to be identical with *pramāṇa* (right knowledge) as contrasted with *naya* (right partial view) and *durnaya* (wrong partial view), as with the case of *Vītarāgastuti* of Hemacandra Sūri, and sometimes it is considered, in the widest sense, as identical with the Jaina philosophy itself. ■

* This is a portion of a revised edition of the paper with same title in the Proceedings of the Faculty of Letters of Tokai University No. 12.

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Path of Mokṣa According to Kundakunda

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Ācārya Kundakunda who followed in the original path of Mahāvira and the line of Bhadrabāhu-II (c.53-77 B.C.E.)¹ is a great Jain philosopher and teacher of the Digambara tradition. Dr. J.P. Jain identifies him as the third of the four gurus, who succeeded a group of five *Ekādaśa-aṅgadhāris*. According to him, Bhadrabāhu II lived circa 37-14 B.C.E., and knew only nine *Aṅgas*.²

Many dates have assigned to Kundakunda by many writers. Without any meaningful and relevant investigation, they simply have misplaced him in different periods. However, Dr. A.N. Upadhye - a scholar and Prakritist of international repute; and Dr. Jyoti Prasad Jain - a renown historian of ancient Indian history - have exhaustively worked out a much older date to Kundakunda. Based on the Digambara *Paṭṭāvalis* as worked out by professor Hoernle, the archaic nature and of the content in terms of both the application of the words and their contextual developed meanings vis-à-vis philosophical notions, and later inspirational and literary records, the two eminent scholars have assigned early Current Era to Kundakunda. Further more, they have sketched a brief biography of Kundakunda as to his nativity, activity and works. To be precise the assigned date is 8 B.C.E - 44 C.E.³

This work with all relevant data as regards the date of Kundakunda is available since several decades. Later scholarship without this original work can not simply make statements on the date of Kundakunda. The date of Kundakunda, 8 B.C.E - 44 C.E. therefore stands valid. As late as 1987 Dr. Shuddhatmaprabha conducted an exhausting investigation into the data on the age of Kundakunda. Based on her study, she concludes that Kundakunda lived in early Current Era.⁴ Without hesitancy we therefore can accept 8 B.C.E. - 44 C.E. as the date of Kundakunda.

Kundakunda did not expound any new doctrine of liberation. He has said it that he is not the originator of the doctrine, as he points out in the following verse:

Jināgama revealed by Jinas-
Thus charts the path of liberation,

That entails four *gatis* to salvation.

Listen! I am just an elucidator for you to learn.⁵

We see his geniusness in the exposition of soul and its functional mechanism in pursuit of liberation. His prolific works thus form the most authoritative and critically valued source on the subject of soul and its mokṣa in Jaina metaphysics, and indeed in the whole context of Indian philosophy. Even the monist ‘Śaṅkara [circa 8th C.E.] was well acquainted with Kundakunda’s [metaphysical exposition] either through the original or in the Sanskrit commentary [of] Amṛtacandra.’⁶ For the faithful, Kundakunda was very venerable as demonstrated in the following maxim:

*Manglam bhagavān Viro, Manglam Gautamāgaṇi
Manglam Kundakundādīyo, Jaindharmostū Manglam*

The aim of Jain spiritual endeavor is the liberation of soul from its transmigration, freed from accumulated karmas. Hence the soul has the tendency to aspire for *mokṣa*, and the Jinas have expounded the path of purification, which the saint scholars and philosophers have elucidated in detail on the specifics of the functional mechanism.

The early saint scholar and philosopher who carried out exposition on the specifics of the functional mechanism was Ācārya Kundakunda. The nature of soul and its endeavor to achieve liberation—often obstructed by karma material—have been investigated and elucidated in a methodical exposition by Kundakunda in his great works - in Śauraseni Prākṛit- *Samayasāra*, *Pravacanasāra*, *Pañcāstikāsāra*, *Niyamsāra* and *Aṣṭapāhuḍa*.

His philosophical exposition underlined by logic, fruits of the karma is subjected within the preview of tri-*ratna*, which is otherwise could be stated as Jain Trinity, in the evangelical concept. This tri-*ratna* concept is quite unique from all other thoughts in relation to its formation; not perceived but based on real life existence, which might have lateral or upward movement toward human condition or superhuman state. As it implies, it has three components and without one the other cannot march forward. Kundakunda describes the three paths to mokṣa, very concisely:

Samyag-cāritra undictated by desire or aversion-
Together with *samyag-jñāna* and *samyag-darṣan*,
Forms the path to mokṣa-

To those who realize knowledge of the self.⁷

Know ye, soul in intrinsic purity
Rests on *samyag-daršana*, *jñāna* and *cā ritra*.⁸

Samyag-daršana- Right Belief. From Jaina philosophical point, it is 'to see into the Reality - logically and rationally.' In other words, 'to look into the nature of Reality.' According to Kundakunda, *samyag-daršana* is the understanding of the constituent categories of reality in light of the nature of *tattvas*, and belief in *deva*, *sāstra* and *guru* also become components.

Samyag-jñāna-Right Knowledge. According to J.L. Jaini, it is 'an examination in detail of the matter brought into the mind by *samyag-daršana*, and it preserves from ignorance and indifference. There are five kinds of them.'⁹

The examination of reality and understanding knowledge has resulted in two Jaina doctrines:

- ***Anekāntvāda***, principle of manysidedness of reality, where recognition of the fact that an object may be perceived from many views or sides while it being one and the same.
- ***Syadvāda***, a corollary to *anekāntavāda*, is a theory of knowledge which signifies the relativity and multifaceted nature of human judgment. It is conditioned upon seven assertions.
- 1. *Syādasti* - may be it truly is
 2. *Syādnāsti* - may be it truly is not
 3. *Syādestināsti* - may be it truly is and is not
 4. *Syādavaktavyam* - may be inexpressible
 5. *Syādastiavaktavyam* - may be it is expressible
 6. *Syādnāstiavaktavyam* - may be it is not and inexpressible
 7. *Syādestināstiavaktavyam* - may be it is and is not and inexpressible.¹⁰

Samyag-cāritra-Right Conduct, the third jewel of Jainism, 'is living a life in accordance with the light gained by the first two jewels: *samyag-daršana* and *jñāna*. Right conduct must be such as to keep the body down and elevate the soul.'¹¹

In his *Niyamsāra*, Kundakunda explains about the Path and the Fruit in this way:

Jinasāsana declares thus-

The Path and the Fruit are constituents;
Former is *niyama*, the latter is *mokṣa*.¹²

In the view of late professor T.K. Tukol, 'the works of Kundakunda, particularly the *Niyamasāra* deals with *triratna* concept in full detail.¹³ The Path of liberation accordingly rests on the foundation of *triratna* concept as Kundakunda lucidly elucidates. According to him, one without the other two or viceversa delinks the path of liberation, and therefore, all the three jewels must be unconditionally followed, if the transmigration must come to cease. □

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JAINA THEORY OF TRANSMIGRATION

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The Jaina cosmos theory and its analysis of the psychology and destiny of *man*, represents the aboriginal and pre-Āryan Indian tradition, and accordingly, it is dualistic¹ in the view that the world is composed of *jīva* and *ajīva*, and their combination brings about transmigration (*samsāra*). The soul abandons one body and attains another. And the bodies of all living beings are said to be produced through the combination of *jīva* and karman, the latter being a form of *puḍgala* (matter) and belonging to the domain of *ajīva*. In other words, *jīva* is absolutely different from *ajīva*-the karmic matter- bound down and withheld from liberation.²

Based on Umāsvāti's work the *Tattvārthādhigamasūtra* and the Gaṇadhara-vāda-chapter of Jinabhadra's *Viśeṣāvaśyakabhāṣya*, the present paper aims at a clarification of the Jaina concept of *samsāra*, with special reference to the attainment of a new body. Particular attention will be given to the relationship among the three factors *jīva*, karman and the body on the one hand and *kārmaṇaśarīra* (karmic body) on the other.

The Seven Tattvās - Fundamentals

In Jainism, the world is explained through the dualism of *jīva* and *ajīva*, so that everything that exists in the world should be either the one or the other. While *jīva* is sentient, *ajīva* is non-sentient. Therefore, seven *tattvās* are employed in order to classify the possible relationships between the two.

TAAS 1.4: *jīvājīvāsṛavabandhasamvaranirjarāmokṣās tattvam //*

Jīva (sentient), *ajīva* (non-sentient), *āsrava* (inflow of the karman), *bandha* (bondage of karman), *samvara* (outflow of karman), *nirjarā* (shedding off of karman) and *mokṣa* (liberation) are the seven *tattvās*.

Physical, verbal and mental actions cause an inflow (*āsrava*) of karman or subtle karmic matter into *jīva*, which is pure by nature, is bound (*bandha*) with this inflow. Thus, *jīva* repeatedly undergoes rebirth, or *samsāra*. The two ways to escape from rebirth are protection against new inflow of karmic matter by control of action (*samvara*) and

shedding off (*nirjarā*) of karmic matter which has already flowed into *jīva*. If the bond between *jīva* and karman is severed by either of these methods, *mokṣa* is attained. Liberation is therefore the state of *jīva* in which karman has been completely destroyed.

In this way, *jīva* and *ajīva* form, together with *āsrava*, *bandha*, *samvara*, *nirjarā* and *mokṣa*, the seven fundamental verities which systematically account for the path from *samsāra* to *mokṣa*. Thus both *samsāra* and *mokṣa* can be explained by clarifying the relations between *jīva* and *ajīva*. Hence, the Jaina theory of *samsāra* can be elucidated by reference to *jīva*, karman and the body.

The Argument for the Existence of Jīva as a producer

The Jivasiddhi-section of the Gaṇadhara-vāda-chapter in the *Viśeṣāvaśyakabhāṣya* aims at proving the real existence of *jīva*.

VĀBh 2022ab:

*dehassatti vidhātā paṭinīyatākārato ghaḍasseva /
[dehasyāsti vidhātā pratīnīyatākārato ghaḍasteva /]*

<Thesis> The body has a producer (vidhātṛ).

<Reason> Because it has a fixed shape.

<Example> Just as a pot [with a fixed shape has a producer].

This demonstration seems to prove only the existence of a producer of the body, but in fact the author of the *Viśeṣāvaśyakabhāṣya* intends to establish the existence of *jīva*, as can be understood from Jinabhadra's *Svopajñāvṛtti*.

VĀBhSV ad 2022:

yaś cāsyā karttā sa jīvaḥ / tasmād asti jīvaḥ /

And the producer of this [body] is *jīva*, and hence *jīva* exists.

Of a thing which does not have a limited shape, like a cloud, there is no producer, whereas of a thing which do have a limited shape, like a pot, there is one. The body has a limited shape, and therefore should be brought about by a certain producer, which is *jīva*, so that *jīva* exists as the producer of the body.

The Argument for the Existence of Karman as the Necessary Means

The Karmasiddhi-section, the second section of the Gaṇadharavāda-chapter, aims at proving the real existence of karman. The following demonstration explains that, without the existence of karman, it is impossible to conceive of a producer of the body.

VĀBhSV ad 2097:

*nāyam akarmā śarīram ārabhate / nirupakaraṇatvāt / iha yo
nirupakaraṇo nāsāv ārabhate, yathā daṇḍādīvikalakulālah / yaś
cārabhate nāsau nirupakaraṇo yathāsāv eva daṇḍādisametaḥ / na
cāsyā karmāntareṇānyad upakaraṇam asti /*

<Thesis> A [Jiva] which does not possess karman does form a body.
<Reason> Because [such a jiva] does not have the [necessary] means.
<Positive Example> Here (in the secular world), whoever does not have the (necessary) means does not produce [anything]. Just like a potter who does not have a stick etc.
<Negative Example> And whoever is a producer is not without (necessary) means. Just like a potter who has a stick.
And jiva does not have any other means except for karman.

A person who does not have the necessary means for production cannot be a producer, such as a potter who does not have a stick for making a pot. And it is held that a producer of something must certainly have the necessary means.

In the Jivasiddhi-section, it was proved that *jiva* exists as the producer of the body. Therefore, *jiva* must have the necessary means to produce the body. Here in the Karmasiddhi-section, it is now stated that this means is nothing but karman. Consequently, the *jiva* which does not have karman, that is, the liberated *jiva*, does not have the necessary means, and cannot be the producer of the body. The *jiva* which has karman, being bound into *samsāra*, is in possession of the necessary means and can therefore produce the body. In this manner, karman exists as the means for *jiva*'s production of a new body.

Transmigration: Karman and jiva

However, *jiva* produces not only the body with karman but also the karman itself. This demonstration, taken from the Bandhamokṣasiddhi-section-the sixth section of the Gaṇadharavāda-chapter, deals with the relation of karman and *jiva*:

VĀBh 2270ab:

*kattā jivo kammaṣṣa karaṇato jadha ghaḍassa ghaḍakāro /
[kartā jivaḥ karmaṇaḥ karaṇato yathā ghaṭasya ghaṭakārah //]*

<Thesis> *Jiva* is the producer (*kartṛ*) of karman.

<Reason> Because it has the means (*karaṇa*).

<Example> As a potter [is the producer] of the pot.

Because *jiva* has the necessary means to produce karman, *jiva* is the producer of both karman and the body. In producing karman, the body serves as the means.

Transmigration: Jiva and the Body

As mentioned above, the Jivasiddhi-section of the Gaṇadharavāda-chapter establishes that *jiva* is the producer of the body. This is shown directly in the Bandhamokṣa-section, the sixth in the chapter, with the following demonstration:

VĀBh 2270cd:

*evam ciya dehassa vi kammakaraṇasambhavāto tti //
[evam eva dehasyāpi karmakaraṇasambhavād iti //]*

<Thesis> [*jiva* is] also [the producer] of the body.

<Reason> because it has karman as the (necessary) means.

Thus, *jiva* is proved to be the producer of the body because of its possession of karman as the necessary means, so that, as a conclusion, *jiva* produces the body with karman as the necessary means and produces karman with the body.

Transmigration: Karman and the Body

As mentioned above, for *jiva* as a producer, the body and karman are both means and result, so that these two entities have a relationship of cause and result, just as a seed and a sprout, or a hen and an egg.

VĀBh 2268 (Bandhamokṣasiddhi):³

*samtāṇo nātīo paropparam hatuphalabhāvāto /
dehassa ya kammaṣṣa ya maṇḍiya bīyamkurāṇam va //
[samtāno nādikaḥ prasparam hetuphalabhāvāt /
dehasya ca karmaṇaś ca maṇḍika bijāṅkurayor iva //]*

O Maṇḍika,

<Thesis> There has been a successive occurrence of the body and karman from beginningless time.

<Reason> Because there is a mutual causal relationship [between].

<Example> Just like [in the case of] a seed and a sprout.

This causal relationship is further detailed in the following passage:

VĀBh 2269 (Bandhamok·asiddhi):

[asti sa deho yaḥ karmakāraṇam yaś ca kāryam anyasya /
karma ca dehakāraṇam asti ca yat kāryam anyasya //]
atthi sa deho jo kammakāraṇam jo ya kajjam aṇṇassa /
kammam ca dehakāraṇam atthi ya jam kajjam aṇṇassa //

It is the body which is the cause of [a future] karman and which is the result of another (past karman). It is karman which is the cause of [a future] body and which is the result of another (past body).

Because karman arises from the body as its cause and the body arises from karman, there is no beginning to the succession of the body and karman. This 'beginningless succession' is nothing but *samsāra*, the main subject of our concern. Even if *jīva* gives up the body at death, it attains another body from the cause, karman, which is in turn the result of the body. The repeated occurrence of such an abandoning of one body and attainment of the next is *samsāra* or transmigration.

Depending on the situation in which karman is mentioned in relation to *samsāra*, it is occasionally called *kārmaṇaśarīra*. The following section will be dedicated to the explanation of this concept.

Rebirth in Another World and Kārmaṇaśarīra

So far, the relations among *jīva*, karman and the body have been considered, and it was pointed out that karman can be the means for the production of the body. When the texts emphasize that karman is a cause for rebirth, they refer to it as *kārmaṇaśarīra*.

VĀBh 2069, Karmasiddhi:

*bālasarīram dehamtarapuvvam indiyātimattāto /
jadha bāladehapuvvo juvadeho puvvam iha kammam //*
*[bālasarīram dehāntarapūrvakam indriyādimattvāt /
yathā bāladehapūrvō yuvadehaḥ pūrvam iha karma //]*

<Thesis> The body of a newly-born infant is preceded by another .

<Reason> Because it has sense-faculties etc.

<Example> Just like the body of an unweaned baby is preceded by that of a newly-born infant.

[And] in this [demonstration], the other body is the karman (i.e. *kārmaṇaśarīra*).

Just like the body of a baby exists prior to that of an infant, which, in turn, exists prior to that of a child, it is experienced that another body exists prior to that of every living being which has sense-faculties, etc. What, then, is this other body which exists prior to that of a newly-born baby? - this question is answered by referring to the concept of *kārmaṇaśarīra*. According to Jaina doctrine, there are altogether five kinds of bodies:

TAAS 2.37:

audārikavaikriyāhārakataijasakārmaṇāni śarīrāṇi //

Gross (*audārika*), changeable (*vaikriya*), transferable (*āhāraka*), fiery (*taijasa*), and karmic (*kārmaṇa*)-these are the [five types of] bodies.

Out of these five, the visible, gross body which we actually possess is *audārikaśarīra*. It is this *audārikaśarīra* which we have so far referred to as 'the body'. The cause for all bodies, including the gross one, is *kārmaṇaśarīra* - with which *jīva* has been connected from beginningless time - is then nothing but karman itself.⁴

At this point, it may be useful to ask precisely which problems would arise without the assumption of a *kārmaṇaśarīra*. The problems are outlined in the following passage:

VĀBh 2088 (Karmasiddhi):

*ko tīya viṇā doṣo thūlāto savvadhā vimukkhassa /
dehaggahaṇābhavo tato ya samsāravocchitt' //*
*[kas tayā viṇā doṣaḥ sthūlayā sarvathā vimuktasya /
dehagrahaṇābhāvas tataś ca samsāravacchittiḥ //]*

<Agnibhuti's objection> What problem does arise without this [*kārmaṇaśarīra*]?

<Mahāvīra's answer> [Without *kārmaṇaśarīra*], someone who left his gross [body] altogether will never get [a new gross] body; as a result, *samsāra* is cut off [without any effort].

In other words, *jīva*, being released from the gross body through death, would gain emancipation without the possibility of rebirth, if no *kārmaṇaśarīra* existed, which would lead that there would be no *samsāra* as such. In affirmative term, it is possible for *jīva* to transmigrate only when *kārmaṇaśarīra* exists, and hence the karmic body is thought to be the cause or means of the rebirth of *jīva*.

From such arguments, it can be concluded that *kārmaṇaśarīra* is nothing but karman and that it is the subtle body, i.e., the means of transmigration. This karmic body has been connected with *jīva* from beginningless time. For the *jīva* which exists together with the gross body in this world, 'the connection between *kārmaṇaśarīra* and *jīva*' means nothing more than 'the connection between karman and *jīva*'. On the other hand, for the *jīva* which transmigrates from one life to the next, the expression 'karmic body' (*kārmaṇaśarīra*) is highly significant.

VĀBhSV ad 2089, Karmasiddhi:

*atha (apy a-)śarīratve sati sarvamokṣaprasaṅgaḥ / aśarīrasyāpi ca
samsāraṇapratipattāv akāraṇaḥ samsāraḥ syāt, muktānām api
cākasmāt patanaprasaṅgaḥ / tataś cānāśvāsadoṣaḥ /*

If there were no body, it would mean that everyone gains emancipation. If [a *jīva*] is understood to transmigrate even without a body, *samsāra* would be without a cause, and those who are [already] emancipated would fall [back into the world of *samsāra*] for no reason, and therefore, the fault [would arise] that one cannot have confidence [even when emancipated].

From this, it can be understood that there is need for the constant connection between *jīva* and the bodies in order to keep *jīva* within transmigration, that is to say, a certain body is always required to exist in order to maintain *samsāra*. Thus, *jīva* must have some kind of body even when the gross body is destroyed at death. It is precisely this body which is *kārmaṇaśarīra*.

However, as for the statement from *TAAS* that *jīva* moves into another body after death, the following question arises: How does the *jīva* which left a gross body at death moves into another gross body without the means, the gross body, for its movement? As *jīva* is

incorporeal, there must be something which has a definite shape as a basis for physical movement. Again, the answer is *kārmaṇaśarīra*. After leaving the gross body, the subtle matter of karman is all that is left for *jīva*. This subtle matter has a definite shape, even though it is microscopically small and imperceptible, and this subtle matter can be the means for physical movement.⁵

In conclusion, it is impossible to explain the movement of *jīva* without the existence of karman or *kārmaṇaśarīra*. As long as the gross body exists, *kārmaṇaśarīra*, which is imperceptible, exists as karman, and moves *jīva* to the new gross body after the gross body perishes.

What is Samsāra?

Following TAAS, it is the movement from one gross body to the next which is *samsāra*. But as was explained earlier, it is also the production of the gross body which is *samsāra*.

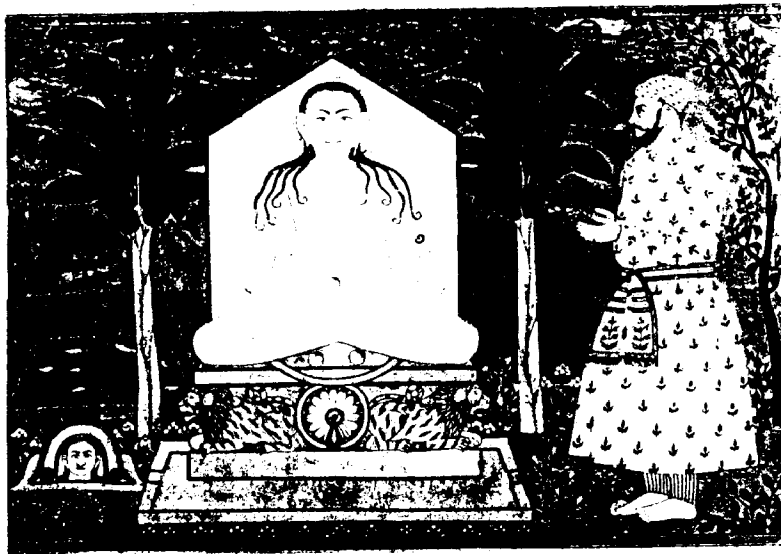
Furthermore, in the process of transmigration, *jīva* is not necessarily reborn in the same world. To give a simple example, a *jīva* which exists in this world may be reborn in hell or heaven. Bearing in mind the possibility of rebirth in a different world, the concept of *jīva*'s movement is highly significant. And the driving cause for this movement is nothing but karman, called *kārmaṇaśarīra*.

If the gross body actually exists, it must have a producer. What is the producer? It is *jīva*, and the necessary means is karman. Bearing in mind the producer of the gross body, it can be said that *jīva*'s production of the gross body through karman, or of karman through the gross body, brings about transmigration-in this sense, *samsāra* is the succession of karman and the body. At any rate, it is clear that karman is the cause of *samsāra*.

Therefore, the following can be stated in conclusion: As long as karman has a connection with *jīva*, the karmic body (*kārmaṇaśarīra*), exists, even when the gross body perishes. That is to say, *samsāra* is the alternation between the karmic body and the gross body, brought about by a mutual causal relationship-*samsāra* is the succession of *kārmaṇaśarīra* and *audārikaśarīra*. Put in simple words, karman and the body are alike, because both are *ajīva*, and in this way, the successive connection between *jīva* and *ajīva* is *samsāra*. ■

I am grateful to Ms. Birgit Kellner, Prof. Shoryu Katsura, Prof. Hideyo Ogawa, Dr. Tomoyuki Uno, for comments on this paper.

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2. *Ibid.*
3. Cf. *VĀBh* 2094, *Bandhamokṣasiddhi*; *VĀBh* 2120, *Tajjīvataccharīravādanirākaraṇa*.
4. *TAASṬ* ad 2.26 : *karmaiva śarīram karmaśarīram kārmaṇam* / The karmic body (*karmaśarīra*=*kārmaṇa*[-*śarīra*]) is the body which is nothing but karman.
5. *TAAS* 2.26 : *vīgrahagatau karmayogaḥ*! The karman [i.e. the karmic body] becomes active in jiva's movement to [another] body.

Abbreviations

TAAS: *Tattvārthādhigamasūtra* of Vācaka Umāsvāti. Ed. by Śrī Yutarasikadāsa Tanujo Hīrālāla, Śreṣṭha Devacandra Lālbha Jaina Pustakoddhāra Granthāṅka 67, Bombay, 1926.

TAASBh: *Tattvārthādhigamasūtrabhāṣya* of Vācaka Umāsvāti. See *TAAS*.

TAASṬ: *Tattvārthādhigamasūtraṭīkā* of Siddhasena Gaṇi. See *TAAS*

VĀBh: *Viśeṣāvaśyakabhāṣya* of Jinabhadra Gaṇi. With auto-comm. and comm. Vivaraṇa of Koṭyārya, 3 Vols., Ed. by Dalsukh Malvania, L. D. Series No. 10, 14, 21., Ahmedabad: L. D. Institute of Indology, 1966-8.

VĀBhSV: *Viśeṣāvaśyakabhāṣyasvopajñāvṛtti* of Jinabhadra Gaṇi. See *VĀBh*. .613.

A NOTE ON *ABHIDAN RAJENDRA* JAIN CANONICAL DICTIONARY

K.L. Banthia, Kanpur, India

Rajendrasuri, the eminent saint scholar who compiled the Jain canonical dictionary in Hindi, has compared the Āgama, the sacred scripture of the Jainas, to *kalpavraksa*, which should be cared and watered through studies.

The teachings and preaching of the Tirthankaras which have come down through the ages were codified and categorised by the chief Gaṇḍhara Gautama in sixth B.C.E., and later redacted. The metaphysical nature of Jain cosmology; life and its entanglement in the rebounds of rebirth; and its final liberation, being the focal point of life, find full of technical terms in the Āgama, often expressed and employed distinctly and differently in a Jain meaning from that of the classical Hinduism or Buddhism.

The need therefore for a canonical encyclopaedic lexicon was found necessary by Ācārya Vijaya Rajendrasuri, in the early years of nineteenth century. He considered this kind of dictionary as essential tool for scientific and systematic study of metaphysics, ethics and logic contained in the Āgama. It was also the period the westerners had embarked on Indology in general and the Jain scriptural material were lying hidden and decaying. Ācārya Rajendrasuri ceased this moment to revive and reestablish the study of Jaina texts and old Prākṛit.

In pursuit of this mission, Suriji found out that a great number of invaluable Jaina Prakṛit lexicons have disappeared, have become obsolete, or have assumed different meaning incorporated into other system. Thus he went on to the great task of preparing the Jaina canonical dictionary. He began the task in 1889 at the age of 63 and continuously carried on the work with great perseverance and stride for a total of 14 years. He completed the work in 1903 and titled it *Abhidan Rajendra Kosh*.

Abhidan Rajendra Kosh followed a methodical system with an alphabetical arrangement. Each word or term with their etymological derivations, grammatical descriptions along with Sanskrit equivalents, shades of various meanings in the context of connotations, allusions and

employed references from general as well as particular texts were meticulously presented.

This dictionary generally provides a detailed history of each word, its origin, gender, suffixes, sutras, vrattis, bhasya, niryuktis and curnis. In addition, it presents the history of various schools of thoughts like Vedanta, Nyaya, Vaisheshika and Mimamsa.

All these are put into a total of seven volumes, each running over in excess of 1200 pages to 2700 pages. In all there are 60,000 Prākṛit words and their Sanskrit synonyms, starting from 'A' to 'Ha,' with their *mātras* in Devanagari script. Contents of the volumes are:

One. Words with letters <i>A</i> to <i>A</i>	893 pages.
Two. Words with letter s <i>A</i> to <i>U</i>	1215 pages
Three. Words with letters <i>E</i> to <i>Chh</i>	1362 pages
Four. Words with letters <i>Ja</i> to <i>Na</i>	2777 pages
Five. Words with letters <i>Pa</i> to <i>Bha</i>	1637 pages
Six. Words with letters <i>Ma</i> to <i>Va</i>	1468 pages
Seven. Words with letters <i>Sa</i> to <i>Ha</i>	1250 pages

Chapter Eight of Ācārya Hemacandra's *Siddhham Prākṛit Grammar* has also been included as a Preface to the volumes. And these volumes have a total of 97 reference works and approximately contain about 450,000 Sanskrit verses. All in all they cover all aspects of Jain religion whether it is philosophy, ethics or history.

Suriji was unable to see the publication of his voluminous work. He passed away in 1906, and the first edition came out some seventy years ago. Second edition appeared in 1984 and the third edition appeared in 1986 under the able guidance of Dr. Nagraj Muni, a modern Jain saint scholar, and Ācārya Jayantsensuriji. □

NOTE: The article is based on Fiftieth Commemorative Souvenir, Rajendrasuriji, *Tirthankar* 1975, *Shaswathadharmā* Jan-Feb 1990, and *Abhidan Rajendra Canonical Dictionary* Volumes I and II.

Jainism and the Western World

Jinmuktisūri and Georg Bühler and Other Early Encounters

Dr. Peter Flügel, London, United Kingdom

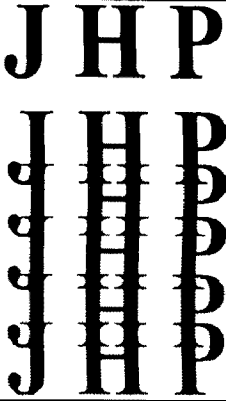
It is puzzling to the student of religion that even though in 1867 the Calcutta High Court decided that Jainism is not an independent religion, sixty years later it was widely depicted as a 'world-religion' by virtue of its universal principles of non-violence and world-renunciation and the existence of an independent body of sacred scriptures (Glaser 1925:316). One of the many paradoxes of Jain history is that books, which initially were considered to be products of acts of violence, became objects of religious veneration itself, and as such, from the 11th century onwards, were hidden away from the public eye in subterranean *bhaṇḍhārs*, or treasure houses, in fear of persecution and plundering, only to be unearthed by Jain lawyers and European Indologists in the 19th century as proof for the independent existence of the Jain religion *vis a vis* the emerging Hindu Law.

The history of the opening of the Jain libraries is still to be written, but for the moment three views prevail. One school of thought attributes this achievement to the protest of reform-minded Jain laity against the illegitimate privileges of the *yatis*, or property-owning monks, who supplied the majority of the few remaining Jain ascetics at the beginning of the 19th century and often controlled access to the *bhaṇḍhārs*. Others have pointed to the efforts of monastic reformers, like Ātmārām (1837-1896), Vijayvallabhsūri (1870-1954) and others, to publish the Jain scriptures, while many western Academics continue to recite the Orientalist narrative of the western 'discovery' of the Jain *bhaṇḍhārs*, which critics rather want to portray as a story of imperialist plunder. It is this version of the events which will be the prime concern of this paper.

The central stage belongs to the Sanskritists Georg Bühler (1837-1898) and Hermann Jacobi (1850-1937), who in the year 1873-1874 travelled together to the famous library of Jaisalmer "in order to make its contents accessible to science (Bühler 1875:82)." The fascinating story of Bühler's journey from Disa via Sirohi and Jodhpur to Jaisalmer and on to Bikaner in company of the young Hermann Jacobi belongs to the stock of Orientalist legends which are re-told over and

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over again. The original report, however, written ten years after the event and published in German in an Austrian weekly, has almost been forgotten. The following translation of the most significant passages of this report should therefore be of interest.

Bühler was the education inspector for a district of northern Gujarat, when he received an order from the Viceroy in 1868 to access and catalogue the indigenous libraries of the region, and to buy manuscripts with the help of a Jain agent as source materials for the compilation of a digest of Hindu Law to be produced for European Universities (Johnson 1992:200). He undertook several journeys through Gujarat in 1868, 1870, 1871 and 1872-3, before he decided to visit the famous Jain libraries in Jaisalmer and Bhatnir, which were first mentioned by James Tod (1830:282), who himself caught a glimpse of the Hemacandra Bhaṇḍār at Patan with the help of his Khartar Gacch Jain Guru (Johnson 1992:197ff). In his report Bühler described the importance and the difficulties of his task as follows:

These libraries are in part extraordinarily extensive and old. They contain many valuable manuscripts and often even works of the brahmanical literature, which are not available elsewhere. But they are under the supervision of a community committee, a so-called Panch, which only in very rare cases is prepared to grant curious Sanskritists access to its treasures. Mostly it requires a hard struggle, out of which the European not always emerges victorious (Bühler 1883:518).

Particularly interesting is his description of two meetings with Jain monks. The first took place in the Parśvanāth temple in Randol, where Bühler copied some ancient copper plates and bought some scriptures for the Government. He writes:

My agent received these from the monk naturally under the seal of discretion [Bühler does not mention his name]. The latter seemed to be very happy with our visit and the business that was done later. In the afternoon he offered us a return visit, which such saints rarely do, and brought along a disciple, whom he educated to be a monk. According to his statement, he bought him during a famine in the year 1869 from his parents. Although the boy was only nine years old, he knew already large parts of the sacred scriptures by heart (522).

The following account of Bühler's subsequent encounter with the Kharatara Gaccha Śrīpūj Jinmuktisūri in Jaisalmer - during 15.1.1874 to 4.2.1874 - is of great historical significance. According to his pupil Winternitz (1898), he owed much of his success in searching Jaina libraries "to his intimate friendship with the Śrīpūj Jinamuktisūri (344)":

Śrīpūj Jinmuktisūri was the head of a great portion of the Khartara Gaccha, the sect of the strict ascetics, which was founded in the 11th century. His stay in Jaisalmer was caused by the fact that Sheth Himatmal, one of the richest bankers, had built a new temple near Jaisalmer, which he had consecrated by the Shripuj. Although this happened a year ago, and Jaina ascetics are really only permitted to stay in one place for the three months of the rainy season, Jinamukti had lived in the monastery of the Khartar-community already for nearly one and a half years. Probably he found it too difficult to break loose, because the community was extraordinarily rich and generous.

In the year 1873 he was a man of approximately 35 years, with most intelligent, pleasing features and of great kindness. He received us with great amiability and replied to my "*Maharaja Vande*", "*my veneration, great king*", with a heartily spoken "*Dharmalabha*", "may the faith increase". He spoke Sanskrit very skillfully and in our conversation showed himself to be well-versed in the Jaina scriptures, Sanskrit poetry and the sciences. Even the strictest Brahman would have declared him to be, if not a great pandit, then a real *Byutpanna* or a well-educated man.

I told him that he should become my Guru or teacher in Jainism, and he declared himself ready to answer all kinds of questions concerning his faith. Even my intention, to enter into the library of the Osvals, interested him. He told me that he, though being the Shripuj, [and] despite many promises [to admit him to the library], had not seen it. They were probably afraid to show him the books, lest he requested some of them as a gift for himself.

He showed us his very significant personal library, which he carried with himself, and made an offer to copy what I wanted. It made a peculiar impression to even find in this library a Hindustani Bible, which was presented to him by a missionary. Jinamukti said, that he had read the Bible. That he held it in honour was apparent, because he preserved it as carefully as his sacred books.

This first visit was followed by many others, and throughout the whole period of my stay our relationship remained equally cordial. In the morning one of his subordinate monks usually came to ask about my well-being, and at approximately four o'clock I went to him. He always

gave answers to my many questions, supported me with good advice in my negotiations with the Osval library committee and took a lively interest in the discoveries which I soon began to make.

Once, when he preached to the congregation, he made a special invitation for us to listen, and allowed us to witness how the community richly presented him with gifts after the sermon. He received some 700 Florins in cash, four small golden and four large silver waterjugs and 860 pieces of cloth, stitched by pious hands, for wrapping his books. Of the latter he gave me one specimen as a remembrance. Even in later years wandering monks did bring me greetings from him, and once, when I sent him a copy of a book which I found in Jaisalmer and had printed later, I received a friendly letter of acknowledgement in Sanskrit.

The beginning of my scientific activities looked promising. Already two days after our arrival on the 18th we were guided to the temple of Parishnath [sic] in the fort, in whose vaults the great library was kept. A number of manuscripts were brought to us, amongst which were many extraordinarily old ones dating from the 12th century of our era. Until the year 1873 one did not at all know that manuscripts existed in India, which went back to the year 1258. But the most important European colleagues, like Müller, Weber and Aufrecht, still doubted the authenticity of the dates. My joy therefore was not small, when I suddenly got to see manuscripts which were even 150 years older, and I was not less pleased, when I found amongst these works, apart from the religious works of the Jainas, important books of the brahmanical literature, and amongst the latter a very old historical work, the life of the famous Chaulukya-prince Vikramaditya V of Kalyana, which was written around 1158 before Christ by his court-poet, the Kashmiri Bilhana.

There was no question of its being a fake and I felt that I had found something which made my journey a successful one. Unfortunately my joy was soon tainted. Already after three days, during which we saw, catalogued, and checked about 50 books, it was suddenly said, that his was to be all for now. Instead of books only some heaps of loose leaves were brought to us, the inspection of which was very toilsome. Then the librarian led one of the people of the Maharawal once more down into the vault and convinced him that nothing else was left in the opened room. I was very angry about this report, which did not convince me, and mocked the committee that the world-famous library of Jaisalmer should only contain 50 manuscripts. This was to stir their ambitions to show us more, but the answer remained: "We have nothing else."

So I had to retract provisionally, putting a good face on it, and borrowed the most important manuscripts, partly to copy myself, and partly to have them copied. But I promised myself to pay the Jaina committee the anger back with interest. During the next days I worked calmly with Dr. Jacobi on the copy of the historical work, which I, because the characters were very archaic, wished to do myself. In doing so I made inquiries about the library in secret through my agent. But no one apart from the committee of the Jainas and the librarian had ever seen it. The reports were thus not very certain or clear.

At last my friend, the Shripuj, helped me. He too could not come to know anything directly, but he said: "If the books, which you have seen, did not contain all the sacred scriptures of our religion, then you have not been shown everything. For all our community libraries must contain the 45 Angas."

That was enough for me. I went to Thakur Juvansingh and told him seriously, that the Jaina committee wanted to make a fool of me. It would be all the same to me, whether the books would be shown or not, but I would report [this] to the Government. Likewise I asked the ministers to come to me and told them the same, only adding that, if the government authorities would come, they could lose their posts.

This, at last, had an effect. One of the ministers, who was himself a Jaina and a member of the committee, began to work on his colleagues, and after various turbulent meetings it was decided to show us the real library, since it couldn't be helped. However, one more trick was tried. The entrance to the real library, a large door made of stone, was painted over, and it was decided to guide me into the next vault where the books were kept which I had seen already, in order to convince me that nothing else was there.

All these pleasant things were reported to me by She Shripuj. He advised me to be very careful and not to step into the vault. But in case I had to do it, he provided me with a detailed plan of all the vaults under the Parishnath [sic] temple.

Finally the day arrived when we were called again to the temple. It was January the 28th. The committee received me solemnly, led by the Jaina minister. The latter spoke exactly as predicted by the Shripuj. I decidedly refused to enter the vaults, to check whether there was still something there. Likewise I forbid my agents to go down and always repeated that the masters of the house would know best where the things were. When the minister saw that I could not be tempted, he stood up with a deep sigh, remarked that he wanted to look around down there himself. He stayed away for about half an hour. Then he returned with

three servants, which carried large sacks full of manuscripts. He said, he had opened a door, which usually would not be opened, and found yet more manuscripts. Then he took [our] leave [with a] smile.

Now the inspecting and cataloguing set about afresh, and the manuscripts that were now brought to light contained even more precious treasures than the earlier ones. Until February 3rd, we still had to work in the temple daily for about six hours, and could hand to the scribes more than 50 works for copying. All contained something new or very rare from the Brahmanic, Jaina- and Buddhist literature. One old catalogue of the library from the year 1780 proved to us that we had now seen everything. It contained several hundred manuscripts on palm leaves and some more on paper. The opening of this carefully concealed library was however not the only success which I had. I received many other lists from private libraries and acquired about fifty original manuscripts (Bühler 1883:503-32).

This account shows how Bühler used whatever means he had to gain access to the Jain *bandhārs*.¹ Before receiving the second load of manuscripts an obviously very frustrated Dr Bühler wrote a letter dated January 29 to the *Indian Antiquary* reporting his earlier discoveries:

The *Yatis* here do not possess much more than we have got in Surat. They are very friendly and communicative. The Panch of the Osva, to which the great *bhandhār a* belongs, is very tough, and requires frequent admonitions from the Rawal, but, I believe, finally we shall see everything (1874:90).

Until Alsdorf's visit in 1951, no other modern scholar had visited the Jaisalmer collection, though Shridhar R. Bhandarkar tried to gain access in 1905, while searching for manuscripts for the Government. Alsdorf arrived on invitation by Muni Punyavijaya (1896-1971), who at the time worked in Jaisalmer on his catalogue of the Jaisalmer collection, and later wrote:

He who stepped down the steep staircase into the two narrow subterranean chambers lacking any openings for light and air -- the rear one only accessible through a loop-hole barely meter-high -- he understands without further ceremony how easy it was to thoroughly dupe Bühler... until now every attempt of cataloguing could only lead to partial successes (Alsdorf 162).

Obviously Bühler had been misled about the real contents of the Jaisalmer library, which - according to Muni Punyavijaya's *New Catalogue of Sanskrit and Prakrit Manuscripts: Jaisalmer Collection* (Ahmedabad: L.D. Institute, 1972, Foreword) - contains 2697 manuscripts, not 460 as Bühler was led to believe. And of the 28 he asked to copy, only 4 were done (Johnson 1992:205).

Evidently the *Pañcācayat* and the *Śripūj* did not represent competing interests, as Bühler presumed, but decided together to sacrifice a significant part of the manuscripts to science in order to protect the bulk of the collection from outside interference. Dundas (1992) noted that, although the contents of the library are now known, "Even today, direct access to this material is difficult to gain, usually requiring the simultaneous presence of all trustees, a rare event. .. The conflict of interest here is obvious: for the European, the value of the manuscripts lay in their content by means of which Indian history could be reconstructed, while for the Jain their true worth lay in their role as sacred objects (p.72f.)."

But the conflict of interest was not merely confined to European scholars and the collectors of Jaina material culture. It manifested itself in various forms within the Jain community itself, as a conflict between conservatives, who wanted to keep the *bhaṇḍārs* locked and under their own exclusive control, and reformers, like Vijayvallabhsūri and the members of the *Śvetāmbara Jain Conference*, who were keen to publicise the content of the collections and to preserve the precious but sometimes already decomposing manuscripts. Sometimes the reformers were monks, sometimes laity.

Although in Jaisalmer the *Pañc* and not the *Śripūj* seemed to own the manuscripts, it was not unusual for the period of the 19th century that the *yatis* themselves were the actual owners of *bhaṇḍārs*, and there were frequent "lawsuits between lay *saṅghs* and *yatis* concerning the possession of manuscripts (Cort 1995:81)," which mostly the *yatis* won. John Cort (p.81ff.) has shown how ownership patterns varied, and that there is still an ongoing trade in Jain manuscripts. The fact that Bühler bought manuscripts from a *yati* in Randol was therefore not coincidental, nor were the payments which Jinmuktisūri received for his sermon.

Bühler's queries, however, were met with different responses in each locality. In Surat, Cambay, Limbdi, and Ahmedabad, Bikaner and during his first visit to Patan, Bühler could overcome the resistance of the *Pañcs*, and was able to obtain copies of almost all the 45 canonical Śvetāmbara scriptures already in 1872-1873 (cf. Johnson 1992:203,

205). But during his second visit to Patan in the year 1874 he found that "The Paṇḍit [of the Hemacandra Baṇḍhār] had to sue for many months in vain, as the leading Jains feared that some sinister attempt against the books might be intended when the new catalogue had been prepared (Bühler 1881:44)." Their reasoning was compelling:

The 1868 act does not specify what would be the ultimate disposition of the manuscripts and most Indians feared they would go to Europe and thus not be available in India. The response was not to sell or give their precious titles to Bühler or the other collectors. After much debate the Government of India decided that the manuscripts collected under the auspices of the program would remain in India. The research program now had the possibility of evolving into a meaningful vehicle to support Sanskrit research in India (Johnson 1992:201f.).

The study of the materials collected by Bühler ultimately led to Jacobi's (1884) textual proof that Jainism originated independently from Buddhism, for which he was honoured with the title *Jaina Darśana Divākara* during his visit to the All India Jaina Literary Conference in Jodhpur 27.12.1913 (Glasenapp 1925:77. His work was particularly well-received by the leading members of the *Bhārat Jain Mahāmaṇḍal*, which was founded in Bombay 1882 (The Times 3.7.1882:5), because it could be used as evidence for overturning the judgement of the Calcutta High Court "to force the British Indian courts to recognise the faith of the Jinas as a separate religion, and not as a mere sect of the Hindus, and to raise the status of the relevant Jain scriptures" (Derrett 1976:4).

Three Digambara Jain lawyers in particular, Padmaraja Pandit, Jugrhandir Lal Jaini (1881-1927), and Champat Rai Jain (1867-1942), were instrumental in getting this judgement reversed by publishing Jain sacred scriptures and selected translations from Jain legal-texts as a proof of the independent existence of 'Jaina Law'. In so doing they had to rally against the continuing policy of secrecy of the Jain *Mahāsabhā*, which, according to C.R. Jain, "repeatedly passed resolutions against printing. The effect of this has been that the world has not yet known what Jainism is like (1926:8)."

Nowadays printing and translating Jain scriptures is more or less taken for granted, and there are no inhibitions to the world-wide dissemination of Jain religious knowledge anymore. However, the advent of printed editions, which at first were met with the same resistance as the technique of writing a thousand years before, makes

protective storage obsolete, and provokes the question "how marginal the manuscripts are to the ongoing Jain identity (Cort 1995:86)." John Cort (1989:20-37) held against Edward Said's one-sided attack on western Orientalism that in fact "Jain dogma and Orientalist scholarship coincide in their valuation of the past over the present (p.27)," and that Western scholar pioneers merely accepted and repeated Jain normative statements as historical descriptions (p.39-40). However, this conclusion could only be reached by abstracting from the colonial context and the crucial role of the Jain scriptures in the late 19th century communal politics.

Strictly speaking a coincidence of interests was only emerging in the period after the forced 'opening' of the Jain libraries. In the 20th century many close contacts developed between western Jainologists and reformist Jain monks like Vijaydharmasūri (1868-1922) and Vijayindrasūri, who shared their scholarly interests. Moritz Winternitz (1926:351f.) for instance writes that he exchanged many letters with the 'free spirited' Vijaydharmasūri, who also sent him manuscripts, and helped him with the chapter on Jaina literature in his famous book *History of Indian Literature*. A personal meeting between the two men was already scheduled for October 1922, when Winternitz received the news of Vijaydharmasūri's death on the 5th of September 1922, and postponed his journey. He accepted, however, immediately Upadhyay Indravijay's invitation to attend the memorial ceremony starting on the 22nd of January 1923 in Shivpuri, where a temple (*samādhimandir*) in Vijaydharmasūri's honour was erected on the site of his cremation. The similarities and differences shared between the European Indologist and the Jain *sādhu* are well caught in Winternitz' description of his farewell from Indravijaya, who, Winternitz writes, emerged from his abode in the evening "cheerful and happy as ever":

It is remarkable how happy, calm and serene these monks are, despite the hard life which they lead. He asked me: "How many meals did you have today already?" I had to concede shamefully, that there had been four, whereupon he told me - not without an innocent joy, I cannot call it pride - that he had eaten nothing for 36 hours already, for he fasted in honour of the acarya. Curious as ever, he asked, how much salary I got per month, and how much of that I needed, and things like that. Then he asked, whether I believed in reincarnation and a soul. I had to answer in the negative. He could not imagine that one did not believe in reincarnation. Then indeed the whole doctrine of karman would be futile, and the people would not receive their due reward or

the just punishment for their deeds. That one can love the people and do good, without thinking about one's own ego and believing in one's soul as a thing that is eternally alive, as I maintained, he seemed not to understand (Winternitz 374f.).

I had, throughout these days, when I participated in the many ceremonies, often the feeling, that in all this ceremonial there is endless ritualism involved, outward show, joy of pomp and not very much true religious sentiment. In which religion is it any different ? But nevertheless in this wonderful moonlit night it was to me an endlessly touching sight to see all these good and pious people, offering their reverence to their great teacher, the monk who entered into nirvāṇa. All these people, who lived in the world, most of them as merchants, traders etc., united nevertheless here in the veneration of a man, who did not want to have anything to do with worldly goods, but who took upon himself the hard life of a wandering monk, in order to teach and preach what he held to be the highest truth and wisdom (Winternitz 375).

Today the direction of travel has reversed. Even Jain religious functionaries are now moving out of India both to be educated in scientific research and to proselytise, since due to the efforts of Vallabhvijaysūri and other reform-minded monks the Jain community has incorporated the ideals of scientific research as far as Indological studies are concerned. Apparently before he became a monk Muni Jina Vijay, for example, went to see Hermann Jacobi in Bonn:

When I went to Germany in 1928 with a view to acquiring first-hand knowledge of the methods of research and with a view to establishing close contact with the German scholars working on indological subjects and especially on Jain literature, the great scholar, Dr. Hermann Jacobi immediately came from Bonn specially to meet me in Hamburg and invited me with great affection to come there and stay with him for some months (Preface by Jina Vijaya Muni, in Jacobi 1946:ii).

The 'opening' of Jain libraries and the revival of interest in the study of Jainism by European Orientalists is today merely a footnote in the history of the Jain renaissance in the late 19th and 20th century, if only by virtue of the fact that much of the task of critically editing and commenting the literary tradition of the Jain heritage has been taken over by secular Jain research institutions like the L.D. Institute and others,

who are also increasingly interested in the study of comparative religion. Yet the quest for the transformation of Jainism into a world-religion has only begun. To date it is practised merely by a small proportion of the Indian population, with a distinctive caste and class background. In the eyes of P.S.Jaini (1990) the claim of universality is yet to be realised: "Having not confined to the original homeland, India; having made new homes in all parts of the world, now there is the opportunity, indeed a duty, to make this benevolent religion accessible to the whole world (9)." But in order to make it universally acceptable as well, doctrinal and organisational innovations might be inevitable. □

ENDNOTES

1. It might be added that access to the only remaining copies of the Digambara *Ṣaṭkhaṇḍāgama*, which were already in a state of decomposition, was gained by Hiralal Jain and A.N. Upadhye only by using the equally devious means of smuggling some manuscripts out of the monastery at Mudbidri (Dundas 1992:56).

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SAT-PRARŪPAṆA SŪTRA (Enunciation of Existence) OF ĀCĀRYA PUṢPADANTA (c.50-80 C.E.)

This is a English translation of the same title in Hindi edited by Siddhāntācārya Pandit Kailāschandra Shāstrī, Principal, Syadvad Mahavidyalaya, Benaras. The text was published by Shri Ganeshprasad Varni Granthamala, 1/128 Dumraonbag, Assi, Varanasi -5, India 29 May 1971. English translation is by Dr. N.L. Jain, Rewa, India. The entire Hindi text will be serialised in Jinamañjari beginning with this volume. The translator has attempted to interject modern view wherever found it relevant. This is our first attempt to present the work which is not available to the English speaking readers and scholars.

- Editor.

General Introduction

The *Ṣat-khandāgama* (Six-Sectioned Canon) is one of the oldest aphorismic post-canonical Prākṛit texts in the Jaina system, belonging to Digambara tradition. Saint Dharasena (circa 156 C.E.) transmitted it to his two disciples Ācārya Puṣpadanta and Bhūtabali, who committed the teaching to writing during the years 614 to 683 M.E. (Mahavira Era), corresponding to 87 to 156 C.E. The First Section was composed by Ācārya Puṣpadanta and the other five Sections were composed by Bhūtabali.

The work contains about six thousand long or short aphorisms in Śaurasenī Prākṛit, influenced by Ardhamāgadhi, Maharāṣṭri and other native dialects. While the origin of its content lies in pre-canonical and primary canonical texts, but it refers to the doctrine of karma as prevalent in the time of its authors. Almost all the texts have commentaries to facilitate the understanding of the aphorismic meaning. Of the many voluminous commentaries known to have been written on the *Ṣat-khandāgama*, only the *Dhavalā* commentary of Virasena (743 - 820 C.E.) is extant.

The *Dhavalā* commentary was composed during the Rāstrakūta empire in south India. The composition is said to have begun in year 792 C.E. and completed on the 8th of October 816 C.E. It contains an equivalent volume of 72, 000 verses, each having sixteen-

letters. In the mathematical equation, it corresponds to the composition of approximately 3000 verses per year, and 24 years to complete it. The content deals with the explanation of the Jain karma theory with reference to the original canons. The composition with its richness and style implies that the author, Virasena was one of the outstanding scholars of Prākṛit, Sanskṛit, and equally had possessed knowledge of other philosophical systems. For the first time here we have earnestly made an attempt to translate one of the Sections of the *Ṣat-khandāgama* into English. It is important to note that the Hindi translation of the original text was begun in 1939 and its completion in sixteen volumes was achieved after nearly twenty years.

Introduction to Sat-Prarūpaṇa Sūtra

The text is simple of the lot and consists of 177 aphorisms. The subject matter refers to the search of the living beings in fourteen spiritual stages under fourteen categories of Investigations through eight Disquisition doors. It describes the basic Jaina concepts through systems of *ogha* (generalisation) and *adesa* (specialisation). It consists of four subsections, namely:

- Enunciation of Existence-1
- Enunciation of Existence-2 (general and specific)
- Eight Disquisition-door based on the numeration of the living beings
- Nine appendices describing topics related with the living

The first subsection - relating to the living beings with respect to fourteen spiritual stages under fourteen-fold investigative approach - is most important for the general reader.

The term "Enunciation" is defined as 'an examination of the living beings from different angles.' The content may be summarised by aphorisms in the following manner:

• <i>Mangalācaraṇa</i> - Benedictory Prologue	aph. 1
• <i>Mārgaṇās</i> - Methods of Investigations	2
• <i>Anuyogadvāras</i> - Disquisition Doors	5
• Descriptive Categories	8
• Upward Spiritual Stages	9
• <i>Gati</i> -Destiny	24
• <i>Indriya</i> - Senses	33
• <i>Kāya</i> - Idealisation	39
• <i>Yoga</i> - Contemplative Activities	47

• <i>Veda</i> - Libido	101
• <i>Kasāyās</i> - Passions	111
• <i>Jnāna</i> - Knowledge	115
• <i>Daršana</i> - Conation	123
• <i>Samyama</i> - Self-restraint	131
• <i>Leśyā</i> - Colouration	136
• <i>Bhavyātva</i> - Liberatablity	141
• <i>Samyaktva</i> - Righteousness	144
• <i>Sanjñi</i> - Instinctive	172
• <i>Āhāra</i> - Intake	175 - 177

From this we note that eight out of the fourteen characteristics like destiny, senses, activity, embodiments, libido, instincts, intake and colourations deal with physically living beings; and the six relate to the psychology of human beings - passions, knowledge, conations, righteousness, liberatablity and restraint. Thus both the physical and the psychological content of the living beings may be seen. It is therefore forms a Jaina text which encompasses the study of biology and psychology, dating from the early Current Era. Hence, it is an important source book from India for the early history of these sciences. Also, it should be noted that part of its sections is equally important for the study of mathematics prevalent during the period.

Translation Technique

It follows five steps: [i] English transliteration of Prākṛit aphorisms; [ii] Meaning of the aphorisms in English; [iii] English translation of the notes by Pandit K.C. Shastri; [iv] Additional notes wherever required, and [v] English terminology from *Glossary of Jain Terms*, Jain International, Ahmedabad-380014, India 1995. □

SAT-PRARŪPAṆA SŪTRA
OF ĀCĀRYA PUṢPADANTA
English Translation of the Hindi Text
Edited by Pandit Kailash Chandra Shastri

English Rendition By Dr. N. L. Jain, Rewa, India

Ācārya Puṣpadanta begins the text *Sat-Prarūpaṇa Sūtra* with the benedictory prologue of Pentadic Bowings:

णमो अरिहंताणं, णमो सिद्धाणं णमो आइरियाणं ।
णमो उवज्झायाणं, णमो लोए सच्च-साहूणं ॥१॥

Ṇamo Arihantāṇaṃ, Ṇamo Siddhāṇaṃ, Ṇamo Āiriyāṇaṃ.
Ṇamo Uvajjhāyāṇaṃ, Ṇamo Loe Savva-sāhuṇaṃ.
Namah Arihantebhyah, Namah Siddhebhayah, Namah Acāryebhyah.
Namah Upādhyāyebhyah, Namah Loke Sarva-sādhubhyah.

Bowings to the *Arihantas* - the Enlightened Venerables, the *Siddhās* - Liberated ones, the *Ācāryās* - Mendicant Leader, the *Upādhyāyās* - Preceptors, all the *Sādhus* - Mendicants in the world.

Q. Who is called *Arihantas* ?

A. He who conquers *Ari* (of inner passion enemy) and *hanta* (destroys) it.

Q. Who are the enemies ?

A. The cause of sufferings - of the hellish, the sub-human, the human and the celestial - is *moha*, the delusion. It is *moha* which is the enemy.

Q. If only *moha* is considered as the enemy, do other karmas have any bearing in the worldly sufferings ?

A. The other karmas are incapable of performing their functions without the karma of delusion; they are dependent on the karma of delusion, and therefore the basic enemy is *moha*.

Q. Though *moha* karma is destroyed there remains other karmas, and hence, is it proper to assume other karmas to be dependent on delusion?

A. When the delusion karma is destroyed, other karmas become devoid of their capacity to produce worldly sufferings of the cycle of birth and

death. The existence of other karmas therefore is as good as their non-existence. By the *ghātiya* (destructive) karmas - *jñānāvaraṇīya* (knowledge obscuring), *darśanāvaraṇīya* (faith obscuring), *antarāya* (progress obstructing) and *mohanīya* (deluding) - the *Arihantahood* is attained.

Q. Why is it there are only three karma destructions mentioned ?

A. Because with the destruction of these three karmas, all the remaining karmas essentially get destroyed. Thence, the attainment of *Arihantahood*.

Alternatively, *Arihantahood* is acquired due to destruction, or of absence of *antarāya* (progress obstructing) karma, which is invariably concomitant with the destruction of the remaining three destructive karmas. Moreover, when *antarāya* karma is destroyed, other four non-destructive karmas become inert like the rotten seeds.

Q. Who are the *Siddhas* ?

A. He who has destroyed all the eight karmas - *ghātiya* (destructive) and *aghātiya* (nondestructive) ones - attains *Siddhahood*.

Q. What is the difference between *Siddha* and *Arihanta* ?

A. *Siddha* is the one who has destroyed all the eight karmas, and *Arihanta* is the one who has destroyed only the *ghātiya* karmas.

Q. Is there any qualitative difference between *Siddha* and *Arihanta*, as all the qualities of the latter's soul become manifest on the destruction of the four *ghātiya* karmas ?

A. Yes, there is a difference between the two with respect to qualities. Because, *Arihanta* has the existence and realisation of the four *aghātiya* karmas.

Q. As there is existence and realisation of *aghātiya* karmas in *Arihanta*, is he capable of performing his functions nearly half-burnt by the fire of meditation ?

A. It is not correct. If it is regarded that *Arihanta*'s karmas including the *āyus* kind - which determines the life conditions - are incapable of functioning, the body should leave. But the body remains until the completion of life-span, and therefore the functioning of the remaining karmas is validated.

Q. It is said that the function of karmas is to let the living beings wander in 84,000 birth places. This function is not observed in case of *Arihanta* despite the existence of *aghātiya* karmas, which are also incapable of destroying the co-existing qualities of the soul. Hence, is it not illogical to differentiate between *Arihanta* and *Siddha* with respect to these qualities ?

A. No, it is not. They could be differentiated with respect to the smearing and non-smearing of karmas; the *Siddha* is of non-smearing category because of the devoid of all the eight karmas, and the *Arihanta* is of smeared category, being associated with the four karmas.

Q. Who is called *Ācāryā* ?

A. He who not only practices fivefold observance of conation, knowledge, conduct, austerity and potency, but also impart the same to the disciples. He is to be proficient in eleven primary texts or at least the first primary text of *Ācārāṅga* (Book on Monastic Conduct); in the tenets of his faith and as well in other tenets; be steady like the Mount Meru and enduring like the earth; observe the six daily essential duties or dispassionate devices faultlessly; possess no internal and external attachments or possessions, and is skilled in managing and leading the fourfold *saṅgha*.

Q. Who is called *Upādhyāyā* ?

A. The mendicant who has deep interest in the study of the *Purvas* - fourteen pre-canon; teach and self-absorb in the Path of Purification is called *Upādhyāyā*.

Q. Who is called *Sādhu* ?

A. He who practices *mahāvratas*, indulges in the nature of soul, guards his mind, speech and body, and who observes 18000 types of *śīla* (good conduct) and 8400000 types of secondary restraints.

These are personages full of valour like the lion; full of self-esteem like the elephant; gentle like the bull; innocently simple like the deer; wanderers like animals; unattached like air; mighty fiery like the sun; deep like the ocean; solidly firm like the Mountain Meru; deeply calm like the moon, and enduring like the earth.

Special Note

The above benedictory prologue called *Ṇammokāra mantra* contains two words: *savva* (all) and *loe* (world) in locative case, and employed as terminal endings. As such it makes the *mantra* candidly secular and universal in application without any dogma attached.

Q. How is it bowings are offered first to *Arihanta* with *ghāṭiya* karmas when *Siddha* is there, devoid of all the karmas ?

A. Because *Arihanta* teaches true virtues, attributes of the true deity, scripture and the nobleness of life and living. He is the one who imparts a total and true knowledge about the nature of soul and its search for the eternal bliss.

Q. The Jaina system proclaims that the true deity is omniscient, detached and sermoniser of beneficence. If Jina Mahavira was devoid of karmic stains, he would be body-less, and hence, he could not be a sermoniser. Had he stains of karmas, he could not be a true deity, and as such, he could not be a beneficiary sermoniser. His words could not be scripture if he is not a true deity, just as the words of the rogues will also have to be called scripture.

A. To be precise, *Arihanta* has not been assumed to be devoid of karmic stains but devoid of *ghātiya* karmas, which are the basic roots of all evils. It is only these karmas which lead to the loss of deity-hood or divinity. The Enlightened Mahavira does not have the destructive karmas and therefore, he has true deityhood in him.

Q. Considering that *Arihanta* has no *ghātiya* karmas but has only *aghātiya* karmas, how could he be called the true deity ?

A. Listen, *aghātiya* karmas are not contradictory for deityhood. Had they been so, they would not have been referred as non-destructive, and their designation itself therefore reinforces the view that *aghātiya* karmas do not contravene the deityhood.

This fact can be explained in the following way. *Arihanta* is devoid of delusion, and hence, he could not have attachment or aversion due to *āyus* (life duration), *nāma* (physical characteristics), and *gotra* (status determining) karmas, which are not the causes of evil. However, *vedanīya* (feel producing) karma produces feelings of sufferings with the help of *ghātiya* ones. As the *Arihanta* does not have these karmas, *vedanīya* karma alone cannot perform its function, just as there could be no germination of seed without the soil and water. If *Vedanīya* karma is capable of creating sufferings without *ghātiya* karmas, there will be no propensity to observe *ratnatraya* without hindrance. Further more, he will have natural desire for food and water on account of *Vedanīya* karma, and it results in *moha*.

Q. *Arihanta* does not take food due to desire; but does he take for the observance of restraint, meditation and knowledge ?

A. It is totally wrong. He does not take food for acquiring knowledge since he has already acquired *samyag jñāna*. Neither for restraint, as he has acquired the state of absolute restraint. Similarly not for meditation as he has learnt completely about the three worlds, and nothing left for him to be meditated upon. He is no more a worldly being looking for strength, increased life-span, tastes and pleasures.

Q. What is wrong in considering non-omniscient's words as scripture?

A. It can not be considered scripture for the fact that those words would lack truth without the foundation of *ratnatraya* or *triratna* (*samyag-jñāna, s-darśana, s-caritra*). It will knowingly lead to the loss of religious order. Hence, it is only that scripture is valid which has been sermonised by the Enlightened who has attributes of infinite potency, righteousness, omniscience, etc.

Q. Where did Lord Mahavira sermonise the Religious Order ?

A. Lord Mahavira delivered his sermon on Mt. Vipulacala situated southwest of the town of Rajagṛha in Magadha kingdom and it was attended by king Śrenika along with his queen Celanā.

Q. When was this Religious Order sermonised?

A. In the fourth period of the Jaina time cycle Lord Mahavira was born and in the life span of seventy-two years, he spent the first thirty years as a prince and twelve years as an ascetic during which time omniscience was achieved. Sixty-six days after the attainment of omniscience, the Lord sermonised his order. From the day of the sermon to the completion of the fourth period of the Jain time cycle, there remained nine days, six months and thirty-three years.

Q. Why sixty-six days have been deducted for Lord's first sermon after acquiring omniscience ?

A. The rule is that Lord's *divyadvani* (divine sermon) must be received by the chief disciple who could not only understand but also must elaborate and expound the essence and the spirit of the sermon.

Q. How could he get the chief disciple, then?

A. There was a Brahmin named Indrabhūti Gautama who was well-versed in Vedic studies. Gautama, coming in contact with Lord Mahavira and getting his inner volitions purified, along with his two brothers - Agnibhūti and Vāyubhūti joined the order of Mahavira. Within a time of one *muhurta* (48 minutes) after getting initiated, Indrabhūti acquired all the qualities required for being a chief disciple of the Lord and the capacity to understand the seed letters spoken by the Lord during the *samosarana*. Then there was the first sermon of the Lord in the forenoon of the first dark day of the month of *Śravaṇa* (July - August). Indrabhūti Gautama collected the sermons in twelve *Āṅgās*. Accordingly, Lord Mahavira is the author of psychical scriptures and meaningful syllables and his chief disciple, Gautama is the author of the physical scriptures.

Q. How have the sermonised scriptures come down to us ?

A. Indrabhūti Guatama transmitted orally the knowledge contained in the twelve *Āṅgās* and fourteen *Upāṅga* texts to Lohārya, also known as Sudharma, who in turn, transmitted it to Jambu. Thus, these three -

Indrabhuti Guatama, Lohārya and Jambu were all scripture proficient. The three became omniscient and attained *mokṣa*. Afterwards Viṣṇu, Nandimitra, Aparājita, Gobardhana and Bhadrabāhu became five pre-canon proficient. They were followed by eleven pontiffs who were proficient in eleven primary texts and ten pre-canonical texts along with partial proficiency in the remaining four pre-canonical texts. They were - Viṣakhācārya, Prosthila, Kṣatriya, Jayācārya, Nagācārya, Siddhārthadeva, Dhṛtisena, Vijayācārya, Baddhila, Gangadeva and Dharmasena. As time passed there followed five pontiffs - proficient in eleven primary texts and part proficient in fourteen pre-canonical texts. They were - Nakṣatra, Jayapāla, Pāndusvāmi, Dhuruvasena and Kansācārya. Later came four pontiffs who were proficient in whole of the primary (first) book on Monastic Conduct (*Ācārāṅga*) and partially proficient in the remaining primary and pre-canonical texts. They were Subdhara, Yaśobhadra, Yaśobāhu and Lohārya.

This partial knowledge of the scriptures coming down in the tradition was received by Ācārya Dharasena, who was living in the Candra cave of the Girinagara (Ginar, Gujrat) in the Śauraṣṭra country. Realizing the possible the loss of scriptures in a later time, he decided to transmit the same to other competent sages. At that situation there was a gathering of the southern Jain monks for some religious celebration in the city of Mahima - present Mahimangarh in Satāra district of Mahāraṣṭra. To this assembly Ācārya Dharasena sent a letter which stated his thoughts regarding the scripture. In response, the assembly dispatched two monks, who went to Girinagara through the path on the banks of the Veṇā River. In the meanwhile, Ācārya Dharasena had a dream that occurred in the later part of the night. In the dream two white bulls appeared offering bowings to him. As if the dream has come true, the monks from the assembly at Mahima appeared in the morning. They were ushered two days of rest after which they presented themselves to Ācārya Dharasena: "Great Ācārya, here we are for the specific purpose we were sent."

In order to test the genuinity and competence of the two disciples before commencing teaching of the scripture, Dharasena gave each one a incantation, one with extra letters and the other with less number. The two monks, being proficient in the science of incantations, found the defects in the number of letters in the incantations and corrected. Satisfied with the accomplishments of the disciples, the Ācārya commenced the teaching of the scriptures to them, and finally it was completed in the forenoon of the eleventh day of the month of *Āṣāḍha*

(June-July). Then he gave new names to them - one became Bhūtabali and the other was named Puṣpadanta.

The same day both the disciples bid good-bye to their teacher and went to Ankaleśvara in Gujrat and spent their rainy season there. Puṣpadanta came in contact with a relative of his, Jinapālita who joined him to proceed towards the country of Vanavāsa in what is presently known Karnataka. Bhūtabali went to the country of Dramila (Tamilnadu).

Ācārya Puṣpadanta later initiated Jinapālita and composed aphorisms on "Enunciation of Existence" expounding twenty types of enunciations. He taught these aphorisms to Jinapālita and sent him to Bhūtabali. Realizing the situation of Puṣpadanta whose end appears to have come, Bhūtabali completed the text, from section 'Numeration of Realities' to 'The Great Bondage.' Hence, the author of the aphorisms of "Enunciation of Existence" is Ācārya Puṣpadanta and the author of the remaining five sections of the text is Ācārya Bhūtabali. Thus, the primary author of this aphorismic text is Lord Mahavira, its secondary author is Gautama; and Ācārya Puṣpadanta, Bhūtabali and others are the tertiary authors of this Jinistic scriptures.

English Render's Supplementary Notes

1. Benedictory prologue involving hymns to the paragons has a capacity to subdue life negativities resulting in total positivities that lead to physical and spiritual progress. Further more, it is the general tradition to ward off physical, psychical or demigodal disturbances, and its main objectives appear to be:

- To minimise disturbances.
- To follow the tradition of the early Ācāryās.
- To encourage disciples in the tradition.

2. The benedictory prologue is called *Mangala*, which has a multitude of etymological meanings:

- *Gala* (destroyer, purifier and remover) of the physical, psychical and literica *mala* (impurities).
- *La* (brings) *manga* (happiness; also success).
- *Mam* (ego, I-ness).

3. The benedictory prologue given in the text is called 'Pentadic Bowings, Litany or Incantation,' otherwise known as *Panca Nammokkāra Mantra*. It is in Prākṛit language. Literally, it has developed from *Nammo Siddhānam* in the canonical period to five terms in about first to second century CE. The *Ṣat-khandāgama* is the first text to contain it in the five-fold form.

Detailed Particularities of Panca Nammokkāra Mantra

Terms	5
Letters	35
Consonants	30
Vowels	34
Prosodical syllables (<i>mātrās</i>)	58
Vowels and consonants	64
Vowels, consonants and letters	$34 + 30 + 35 = 99$
Letters in vocable knowledge	264 - 1
Derivation from letters: Karma theory	$3 + 5 = 8$; $Yogas 3 \times 5 = 15$;
Basic realities	$5 - 3 = 2$ (<i>jīva</i> and <i>ajīva</i>).
Derivation from no. of vowels: Realities	$3 + 4 = 7$; Vows $3 \times 4 = 12$
Derivation from consonants: Threejewels	$3+0=3$ (<i>triratna</i> or <i>ratnatraya</i>)
Derivation from addition of all the numbers above: Karmic subspecies	$35 + 34 + 30 + 58 + 15$ (<i>yogas</i>) + 11 (special terms) = 148

The effectivity of incantation is judged by the order and number of short or long letters associated with specific attributes. Repetitive recitals produce sound vibrations causing increase in internal energy; awakening of various psychic centres in the body and various manifestations through thought, touch, sight and sound. It takes about three respirations per recital. The rosary employed in recitations has 108 beads which represent purification of passions, or the reverring attributes of the five paragons. In the meditating condition the recitation is relates to five psychic centres, five colours, five elements and five vitalities. This *mantra* is not only binding but fundamental in Jain religion. It is prescribed as a daily hymnal recitation - mental or vocal - for both the physical and pschical effectiveness and toward spiritual progress and well being. □

..... to Continue in Forthcoming issues

BOOK REVIEW

ARHAT PĀRŚVA AND DHARAᅇENDRA NEXUS

Editor: M.A. Dhaky. B.L. Institute, Delhi - 110036. L.D. Institute, Ahmedabad - 380009. Distributor: Motilal Banarsidass, Jawahar Nagar, Delhi-110007, 1997. Pp.148 + Pp. 40 of photographs. Price: Rs.400. ISBN: 81-208-1485-1.

It is a collection of research papers presented at a Seminar held at the B.L. Institute of Indology, 21 thru 24 March 1987. It has a total of fourteen papers, of which two are in Hindi.

As the title suggests, all the papers are about Pārśva, the 23rd Jina, his distinct teachings, his reference in the canonical literature, his association with *yakᅇa* Dharaneᅇdra both in ontological interpretation and in hymnal literature, and finally his images and temples from all over India, dating back from fourth to fifteenth century. Hence, we may categorise all these papers into three groups:

- Pārᅇva in Canonical and hymnal literature,
- Pārᅇva in association with Dharaneᅇdra, and
- Pārᅇva in art and archaeology.

In the first category, Dr. Sagarmal Jain and Prof. D.D. Malvania, based on the *Isibhāᅇiyāiᅇ* and Canonical literature, depict personality of Pārᅇva and his teaching, which, in my view, was the philosophy of Jainism as existed prior to Mahavira, who continued the tradition with a great vigour and gave a newer dimension to its body.

Pārᅇva in association with Dharaneᅇdra has two papers. Late Prof. Umakanth P. Shah presents historical origin and ontological interpretation of Pārᅇva in association of his *yakᅇa*. Prof. M.A. Dhaky brings out a full account of the hymnals compositions to Pārᅇva in association with Dharaneᅇdra. Thus he provides names of various compositions and their authors. His one point in reference to Bhadrabāhu (p.47) however creates confusion in the mind of the reader. “*Uvasaggabara-thotta* [which is] regarded as the composition of Ārya Bhadrabāhu (active c. 310-290 B.C.E.) or his namesake, the so-called Bhadrabāhu II.” This anomaly between Bhadrabāhu I and II definitely warrants clarification or explanation.

Pārṣva in art and archaeology has a total of nine papers, of which two are in Hindi. They deal with architectural style of Pārṣva images and temples from almost region of India - Central, Eastern, Western and Southern. The monograph is a welcome addition to Indological and Jainological studies.

MAHĀVIRA: LE GRAND HEROS DES JAINS by Pierre Amiel.

Maisonneuve & Larose, 15 Rue Victor-Cousin, 75005 Paris. ISBN 2-7068-1326-1. Price 138 FF.

This is a French translation of Dr. Boolchand's Lord Mahavira: A Study in Historical Perspective, first published in 1948 and later in 1987 by PV Research Institute, Varanasi.

There are a total of Seven Chapters, dealing from Mahavira's Epoch to Schism, and a conclusion. In all it has 145 pages.

It is a welcome addition in French language to the study of Jainism. Both Mr. Amiel and the publisher Maisonneuve & Larose deserve all appreciation and congratulation. □

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Jaina View of Life. By Dr. T.G. Kalghatgi. Second Edition published by Lalchand Hirachand Doshi and the Jaina Saṁskṛti Saṁrakṣaka Saṅgha, Sholapur, India [1984]1997. Pp. xii + 233. Jīvarāja Jaina Granthamālā Series, No. 20. (Hardcover)

Ever so often a buried gem manages to push aside the dust of time and surface once again. Such is the case with a re-issue of the second edition of *Jaina View of Life*. It consists original eight essays with subsequent revision, and two new sub-sections, "Right Understanding -- Some Hurdles" and "Jaina Mysticism."

In the first essay entitled "Synoptic Philosophy," for example, Prof. Kalghatgi is apparently sets sights towards those students acquainted with the Western philosophical lineage of Plato, Descartes, Locke, Hume and the schools of Logical Positivism and Empiricism, or those familiar with the Eastern traditions of Mīmāṃsā, the *mahāvākyas* of Vedānta, Nāgārjuna's Mādhyamika School of Buddhism, or the concepts of *nyāya-prayoga* (logical linking -- the syllogism of the East). He skillfully gleans the essentials of many of the philosophical systems of the East and the West, and presents it into a rich narrative tapestry,

displaying both inherent strengths and pitfalls of these traditions. He commends Logical Positivism and Empericism as being the foundation of the Western model of Science and early Modernism. He states that much like the Jaina doctrine of *anekāntavāda*, Whitehead has come to recognise that although beliefs and ideals are the instruments of change, the characteristics of such ideals and aspirations at any moment are limited by the philosophical understandings available at that moment (*Adventures of Ideas*, Whitehead). He brings this particular thread to its conclusion:

To save philosophy from this impasses, we have to adopt a synoptic view towards the [epistemological] problems of philosophy.

...Whitehead's fundamental attitude in philosophy is essentially the same as the *anekāntva* view of life. Whitehead defined speculative philosophy as the endeavour to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted. ...[and] the Jaina view of *anekānta* comes nearer to this approach. ...We have to note that the function of philosophy is not merely an academic pursuit of reality. It is a way of life. Philosophy has had the dual purpose of revealing truth and increasing virtue. (10-11).

With *anekāntavāda* and the optimistic philosophy of Whitehead as his springboard, Prof. Kalghatgi delves into his other tracts with an equal enthusiasm and integrity in his summation of such topics as: an approach to reality, the Jaina theory of soul, a critique of knowledge, and the doctrine of karma. Although the technical language employed appears to be geared towards the philosophical and historical scholar, particularly those in the West, his coherent style of writing makes this collection accessible to most. This book is indeed a rare gem. □

Mikal Austin Radford is a Ph.D. candidate in the Department of Religious Studies, McMaster University, Canada.

NEWS DIGEST

FOURTH ANNUAL SEMINAR ON PHILOSOPHER - SAINT
ĀCĀRYA KUNDAKUNDA AT L.B. SHASTRI UNIVERSITY
NEW DELHI, MARCH 18-19, 1998.

Prakritists Dr. Rajaram Jain and Dr. Devendra Kumar Sastri, were two prominent scholars who presented papers at the gathering. Origin and Development of Sauraseni Prakrit was the theme of Dr. Rajaram Jain and DR. Sastri's theme was Sauraseni Prākṛit Literature.

Professor Vachaspati Upadhyay, Vice-Chancellor of Sastri University, made announcement of the independent faculty of Prākṛit at the university beginning the academic year 1998-99.

Currently, L. B. Shastri University gives Certificate and Diploma courses in Prākṛit.

- *Prākṛit Vidya*, Jan-Mar 1998
Quarterly Research Journal
18-B Institutional Area
New Delhi-110067.

JAINISM AND EARLY BUDDHISM IN THE INDIAN CULTURAL
CONTEXT: An International Conference at Lund University, Sweden,
In Honour of Prof. Padmanabh S. Jaini, June 4 Thru 8, 1998.

The Four day event was attended by scholars from Europe, USA and Japan. Papers on many aspects of Jainism presented at the conference are:

A Jaina Version of the Simhalāvādāna by Siegfried Linchard of Stockholm University, Haribhadea's Lalitavistāra by Paul Dundas of Edinburgh University, Social Change and the Privatisation of Indian Jainism at the End of the Twentieth Century by Marcus Banks of Oxford University, The Añcalagaccha Viewed From Inside and From Outside by Nalin Balbir of Universite de Paris, A Comparative

Perspective on the Origin of Jaina Image Worship by William Johnson of University of Wales, The Mystic Experience According to Yogindu's Paramātmaprakāśa by Collette Caillat of Institut de France, Vidyānandin's Satyavāsāsanaparīksā and His Critique of the Buddhist Vijñānādvaitaśāsana by Jayendra Soni of Marburg University, On the Source of Vimalasūri's Version of the Lavakuśopakhyāna by William Smith of Stockholm University, Jainism in Tamil Inscriptions and Literature by Alvappillai Veluppillai of Upsala University, Some Thoughts About Shadow and the Evil in Jainism exemplified by Haribhadra's *Samarāiccakahā* and Reflected by Western Jungian Psychology by Eva Tornow of Heidelberg University, Jainism's First Schismatic by Johhanes Bronkhorst of Lausanne University, and Spiritual Accounting: The Role of the Kalyānaka Pātra in the Spiritual Economy of Terāpantha Śvetāmbara Jaina Ascetics in Rajasthan by Peter Flugel of London, and Peregrinations of Pañcaśikha by Christian Lindtner of Copenhagen.

Papers from the United States are: Nineteenth Century Views of Jains and Jain Art by Janice Leoshko of Texas University, The Story of Padmanabha: Binding and Modifications of Āyu Karma by Kristi Wiley of California University at Berkeley, From Nigoda to Mokṣa: The Story of Marudevi by Padmanabh S. Jaini of California University at Berkeley, Sacrifice and the Identity of Jain Communities by Alan Babb of Amherst College, Merit Transfer in Jainism: The Evidence From Practice by John Cort of Denison University, Construction of Femaleness in Jain vernacular Devotional Literature by Whitney Kelting of St. Lawrence University, Vibhājya and Avyaktva in Early Buddhism and Jainism by John Koller of Rensselaer University, and Hidden Gold: Jain Temples of Delhi and Jaipur and their Urban Context by Catherine Asher of Minnesota University, and Purity and Reality in Haribhadra's Yoga Texts by Christopher Chapple of Loyola Marymount University.

Papers from Japan are: Yaśovujaya on Perception by Koju Sato of Toho Kenkyu-Kai, Tokyo, Karma and the Body by Uno Tomouki of Hiroshima University and Mokṣamārga by Sin Fujinaga of Miyakonjo Kosen Institute.

JAINISM AND ECOLOGY CONFERENCE AT HARVARD UNIVERSITY, FRIDAY JULY 10 THRU 12, 1998.

A two day conference has been convened on the subject and scholars from Hawaii University, Loyola Marymount University, University of Guam, Rensselaer Polytechnic Institute, Denison University, University

of Edinburgh, University of California, King's College England are presenting papers on different ecological aspects and issues related to Jainism. From India, scholars are participating from Nalanda University, Jain University at Ladnun and University of Nagpur.

SOME RECENT DOCTORAL DISSERTATIONS ON JAINISM
Karnataka University in Dharwar has awarded its doctoral degree to Prof. R.E. Icchangi for his thesis Kannada Parsvanatha Purana: A Comparative Study. The thesis contains the study of Sanskrit and Prakrit works on Parsvanatha. Dr. B.V. Shirur is the supervisor.

Dr. Icchangi teaches language at Naganur College of Arts and Commerce in Hukkeri, in northern Karnataka.

- *Gommatavani*, 1 February 1998.

University of Benaras, India has awarded Ph. D to Mrs Manorama Jain for her thesis Mahakavi Rajmalla's Pachadyayi: A Study. Prof. Kamlesh Jain is the supervisor.

- *Prakit Vidya*, Jan-Mar'1998, New Delhi.

University of Rajasthan, Jaipur has awarded Ph.D. to Narendra Kumar Jain Shastri for his thesis Poet Bhugardass in the Religious works of Hindi Language.

H.G. University of Sagar, Madhya Pradesh has awarded doctoral degree to Vinod Chinmoy Shastri Jain, Vidhisa for his thesis Samyagdarsan in Jain Philosophy: An Analytical Study. Dr. Radha Vallabh Tripathi, Professor of Sanskrit, is the guide.

Parshvanath Vidyapith of the University of Benaras has awarded doctoral degrees to the following candidates:

Asim Kumar Misra for his thesis Jain Texts As Testimonials in History Subject: A Study.

Mrs. Sheila Sinha for her thesis A Comparative Study of the Story of Draupati Based on Jain and Hindu Texts.

Miss Ranjana Kalavist for her thesis A Comparative Study of Valmiki Ramayana and Jain Ramayana.

Mrs. Ratna Giri for her thesis Significance and Importance of Vratyas in Indian Culture.

- *Shodadarsh*, Lucknow, India.

THE JAINA SANCTUARIES OF GWALIOR by Dr. T.V.G. Sastri.,
Publisher is Kundakunda Jnanapitha, 584 M.G. Road, Indore-452001,
India. ISSN # 81-86933-12-3. Price \$50.00.

The book is a rare record of the Jain sanctuaries of Gwalior in the central part of India. It gives a systematic study and presentation of the richness of Jain shrines and their sculptural glory untold to the present.

The author, Dr. T.V.G. Sastri, is an eminent archaeologist as well as a scholar related to Jainism. His first book was Vaddamanu, the work on the third -second B.C.E. Jain archaeological site in the Indian southern state of Andhra.

- *Arhat Vacana*, April 1998.

JAINISM: A PICTORIAL GUIDE by Kurt Titze. As reported about this publication in the last issue of Jinamanjari, the publication was released in the month of June 1988 by Motilal Banarsidass, New Delhi.

The book is 260 pages in art paper, 11 by 9, and contains a total of 325 photographs of which 50 are in colour.

-K.C. Jain, Ratnatrya Education & Research Institute
C-1/47 Safdarjung Development Area, New Delhi-110016.

INTERNATIONALLY ACCLAIMED PRAKRIT AND JAIN
SCHOLAR LATE JAGDISH CHANDRA JAIN IS REMEMBERED

The Govt. of India brought out special postal stamps on 28 January 1998 in recognition and honour of Late Professor Jagdish Chandra Jain, 1909 - 1994. The releasing of this special stamps was befittingly held at Bhandarkar Research Institute, Poona.

- *Arhat Vacana*, April 1998, Indore

REVIVAL AND REESTABLISHMENT OF JAINA MATHA AT
POLUR IN TAMILNADU IN SOUTH INDIA

A few centuries after Lord Mahavira, the establishment of *dharma pithas* - centres of religious activities lead by erudite men for Jaina communities - were said to have come into existence. And one

such centre was Tirumalai in Tamilnadu, where saint-scholar Akalanka had founded an Jain educational centre.

Tirumalai which flourished as a Jain centre during the Cola times when the queen Kundavai commissioned the temple dedicated to Lord Neminatha, a colossal image measuring sixteen feet in height. at the foot of the hill bears best of the Cola workmanship. During the same period, the neighbouring rock-shelter was commissioned to carve exquisite relief of yaksi Ambika, Bahubali, Adinatha and Parsvanatha. Later, another temple dedicated to Mahavira was commissioned within the temple complex.

Jain shrine of Tirumalai hill in Polur village situated in Tiruvannamalai district of Tamilnadu lies in the Bangalore and Hosur axis towards Madras. History notes that Tirumalai hill was the place where last Srutakevalin Bhadrabau I had spent some time with his penance.

Jaina community of Tamilnadu recently revived and reestablished Ārhatgiri Jaina maṭha at Tirumalai on Sunday, February 1, 1998. Kṣullaka Dhavalakirti who has M.A. and Jainadarśanācārya degree has been chosen to become the Bhattaraka of the maṭha.

The coronation ceremony was attended by Bhattarakas - Carukirti of Sravanabelagola, Laxmisena of Jinakanchi and of Kolhapur, and Bhuvanakirti of Kanakagiri, which was founded by saint scholar Pujyapada.

There was a large attendance of over 5000 people at the ceremonies. S. Adirajan, President of Tirumalai Jain community, Rajendran, President of Tamilnadu Jain Priests, Mahendra Kumar Jain of Madras Jain Association, Padmachand Jain of Tamilnadu Jain Mahasabha, Rajendran, Tamilnadu Legislature and film star Rajan were some of the dignitaries who participated in the ceremonies.

- *Gommatavani*, 1 February 1998.

DISCOVERY OF JAIN CAVERN IN KARNATAKA

Tirthahalli, a town in Shimoga district in Northwest Karnataka, is located at about 30 kms from Humcha, ancient capital of Jain dynasty - Sāntāras who reigned from Seventh century to Sixteenth century. From this town, B.K. Devaraj Swamy and Raghuvira Hegde have reported the discovery of natural Jain caverns with inscription and carvings of Tirthankaras.

To the Northeast of the town is small mond, locally known as Jogi *gudda* - mond of the ascetics. The mond lies within the

Gungabhadra river, and several boulders of the mond have been exposed to the river stream for about a km. Thus, the boulders have formed two natural caverns. Within the caverns, there are inscriptions and carved figures of Tirthankaras.

Inscriptions

- I. 1. *Srima(tu) Chelladevi madisida devaru*
Chelladevi commissioned the figure of the devaru (Jina)
2. *Magalu Lakumadevi madisida devaru*
Lakumadevi, daughter of Challadevi, commissioned the figure of the devaru (Jina)
3. *Vije pattachari madida devaru*
Vijaya Pattachari was the sculptor.

Inscription is in Kannada and is undated. However, it can be assigned to circa Eleventh century basing on its scripted form. Next to this inscription, there are two figures of Jinas, one is of Parsvanatha, and the other is not determinable as no insignia can be noticed.

- II. 1. *Pattasahani Kaleyana*
Queen (of) Kaleyana
2. *Madadi Dhagi... madisd(lu)*
Wife Dhagi ... commissioned

This two line Kannada inscription is also not dated, and makes reference to adjacent carvings of Tirthanakara. Based on the scripted form, it could be assigned to circa Eleventh century.

- III. 1. *Nikarasana dharmā*
Nikarasa's *dharmā* (faith)

Single line Kannada inscription mentions one Nikarasa and his faith, as well the carving of Parsvanatha figure. It is undated, but the scripted form suggests the later part of Eleventh century.

Though names of Challadevi, Lakumadevi, Dhagi, Kaleyana and Nikarasa are found in these inscriptions, contemporary inscriptions from the area or other spots do not appear to have any information about these people.

Carvings:

The natural caverns have a total of five spots where the carvings of the Jinas are found. The cavern in which the No.I inscription is found in 3 ft by 8 ft area contains two carvings of the Jinas - one is of Parsvanatha and the other is unidentifiable with its insignia absent. The images are about 2 ft high and are in kayotsarga position. The serpent of Parsva signia has seven hoods and its tail hugs around unto the legs behind. Also, on either side, there are yaksa figures of Padmavati and Dharanendra.

In the No.II cavern, there a total of four images of Jinas, of which three of them in kayotsarga position and the other is in padmasana position. Because of the absent of insignia, their identification is not possible. Adjacent to these figures, there is an inscription consisting of two lines in worn out condition due to water denudation. Right next to this cavern, there is a large boulder containing a figure of Jina measuring about 2 ft. 6 in. This figure is not fully completed and bears no signia.

A boulder behind cavern No. I has an figure of Parsva with seven headed serpent and his yaksa yaksi - Dharanendra and Padmavati. The figure was commissioned by a person whose name was Nikarasa.

Behind the Jogi Gudda, there is a cavern which measures 5 ft. 3 in. wide and about 10 ft long.

The outer surface of Jogigudda is quite flat and measures about 50 ft. by 30 ft. There occurs ancient vestiges of a Jain temple. Places which are nearby Tirthahalli - like Melige, Danashale, Kundadri, Kanive, Araga etc. have still many Jain vestiges such as temples and inscriptions. During the time of Santaras, these caverns and their inscriptions have come into existence.

JAIN HUMANITIES PRESS

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